Evangelical Christendom.

APRIL, 1876.

THE MONTH.

THE interest so generally excited by the departure of the Prince of Wales for India bids fair to be equalled, if not surpassed, by that now awakened in the anticipation of his early and satisfactory return. His visit to our distant Oriental Empire seems on all sides to be regarded as entirely successful. Such immediate objects as were contemplated by it have, no doubt, been fully realized. Assurances of friendship and good-will have been exchanged between the heir to the British throne and the native princes and potentates of Hindustan; the loyalty of the latter towards their suzerain has been clearly and emphatically expressed; and they themselves have been gratified by the personal kindliness and courtesy shown them by the representative of British Royalty in India. The Prince himself has, there is no question, thoroughly enjoyed his tour. Not only has his own love of travel and adventure been fully met, but that interest which he so justly and commendably feels in the characteristics and condition of the native Indian races over which, in all probability, he will one day be called upon to rule, has been adequately gratified, with advantage both to them and to himself. As regards the future and more important results of his visit, as anticipated by its chief promoters, time only can prove the soundness of their hopes. It has, indeed, been alleged, that whilst indisputably seeing much of the country, the Prince has been brought but slightly into contact with the masses of the people. If this be so, it has doubtless been largely due to causes not preventible; but, at any rate, there has been a marked exception in the case of the native Christian tribes of Tinnevelly. In that district the Prince certainly saw enough of the native population to judge of the effects which Christianity, earnestly taught and heartily accepted, is capable of producing amongst the teeming millions of the Indian peninsula. This, at least, is matter for congratulation; and it is no less certain that the Prince showed himself capable of fully appreciating what he then and there beheld. It seems likely that on his return he will be almost overwhelmed with congratulations, public receptions, and ceremonials of almost every kind. These tokens of welcome are, of course, fitting expressions of the gladness with which the nation hails the return, from an expedition not unattended with danger, of the Heir-Apparent to the Crown. Thus regarded, they will be acceptable not only to the illustrious personage chiefly concerned, but to the Sovereign herself, and to every member of her family.

It has with many often been occasion of regret, and with some, we fear, of complaint also, that our gracious Sovereign, of late years more especially, has evinced so little interest in State ceremonials and pageantry—has, in fact, shown rather a distaste for the pomp and display of Courts. This, in our judgment, is no defect of character or conduct, even in a Queen. It rather indicates a simplicity of taste and feeling, and a capacity for sympathy even with the humblest of her subjects, which should endear Her Majesty to her people, and not be to any of them an occasion for offence. No doubt, all share in the concern so universally expressed, that since that heavy shadow fell on her domestic life which to her has made all earthly glory

dim, Her Majesty has appeared so rarely on public occasions in the midst of her attached and loyal subjects. Of late, however, the Queen has emerged more and more from her seclusion, and her two most recent public appearances have served specially to show how deeply she sympathizes with suffering, and how desirous she is to assist in its relief. Her visit to the East of London, to open the new wing of the London Hospital, and her presence in Westminster Abbey at the funeral of Lady Augusta Stanley, both illustrate, although in different ways, her kindly sympathy alike with rich and poor. Never was Her Majesty more heartily welcomed than in her recent progress through the East of London. All classes of the people, and the poorer more especially, felt that this visit was an expression of the interest she took in them, and of her desire to extend the blessings of an institution which ministers to their necessities in the time of deepest need. And when, in the ancient fane of St. Peter, she entered into the sorrow and sympathized with the family of him who there mourned not only the loss of the light of his own earthly life, but of a valuable and like-minded help-meet in his works of benevolence and his counsels of conciliation and Christian charity, it was not only as one bereaved of a personal friend, but as a Sovereign, sharing the griefs of those brought more or less into contact with herself, and conscious also of the irreparable loss which had been sustained by an entire neighbourhood and in many and various circles of society. The heart of Britain gladly acknowledges these facts, and rejoices that in its Sovereign it finds one whose feelings are in unison with those of the people over whom she reigns; who seeks not her own aggrandizement, but their welfare; and whose ambition is best gratified when she is enabled to share their joys or to alleviate and lighten their distress.

It doubtless seems to many intelligent persons, of various shades of political opinion, that an amount of excitement altogether disproportioned to the actual importance of the subject has been manifested in the numerous discussions, both in and out of Parliament, on the subject of the Royal Titles Bill. The animated and almost angry debates about a measure which, after all, is but one of names alone, and which adds not one iota of real power to the authority over India already wielded by the Queen, must needs appear to men who have formed the habit, especially on questions of State policy, of looking to realities rather than to forms, to be uncalled for and misplaced, if not puerile. It should not, however, be forgotten that in an atmosphere of sentiment and feeling, such as naturally surrounds the style and titles of the Sovereign, precedent and historical association play no unimportant part. The matter, in truth, is one almost entirely of sentiment; and sentimental grievances, with sentimental satisfactions too, are not the less tangible and real. Often, indeed, are they more so than those arising from causes directly and exclusively practical, which by superficial thinkers are alone regarded as entitled to superior consideration. No statesman, in the measures he proposes, can afford to disregard the feelings of the people for whom he would legislate, however unpractical, or apart from considerations of material advantage or the contrary, those feelings may appear to be. Hence we are not surprised at the heated and almost passionate controversies which have raged around the Royal Titles Bill. Many think that a matter so exclusively relating to the Crown had better have been left at rest; that popular attachment to the present form of government is so largely based on the associations of the past—is so essentially, in short, an affair of sentiment—that any change is likely to disturb it, and that any change, therefore, is unwise. Others, again, believe that the placing, so to speak, on record, for the first time, in a public and authoritative way, the fact of British supremacy in India, is of itself calculated to intensify, both in India and at home,

the loyal satisfaction with which that fact itself is by such multitudes regarded. Objections more or less serious may certainly be urged against the special title which it is now understood the Premier will advise Her Majesty to take. The word Emperor has, in the judgment of many, a despotic ring. The origin of the term is military, and, as a matter of fact, sovereigns who have borne it have been raised to autocratic dominion, sometimes by universal suffrage, sometimes by the sheer force and power of a standing army. But whatever the conflicting views and the antagonistic feelings which this measure has evoked, we may reasonably hope that, once passed, all irritation about it will subside, and that if not found to be beneficial, it will at least prove perfectly innoxious.

Parliamentary attention, during the last month, has been mainly occupied with topics of importance, which have awakened a large amount of public interest, and called forth strong expressions of feeling from all quarters of the realm. Prominent amongst these have been the questions of the Burials Bill and the second Slave Circular. As was of course anticipated, Mr. Osborne Morgan's resolution, by which the principle of the measure which he seeks to pass was distinctly and unmistakably affirmed, was rejected by a large majority, being opposed by the whole power of the Government. The policy of the Cabinet in this matter has been one simply of resistance, Ministers being entirely unprepared with any scheme or measure of their own. It is felt, however, on all sides that a settlement, once for all, of this much-disputed question cannot much longer be deferred, and that the *non-possumus* attitude which has been assumed respecting it must sooner or later be abandoned.

Mr. Whitbread's motion for the unconditional withdrawal of the Slave Circular has been lost, and the Royal Commission proposed by Ministers has been appointed, and has commenced its inquiries. The feeling of the country on this subject has, however, been unmistakably expressed; and considering the eminent names placed on the Commission, and the atmosphere in which their labours have begun, we may hope that, after all, the cause of freedom will gain and not lose as the result of their researches. The Lord Chancellor showed no small amount of tact, by his strong anti-slavery speech in the House of Lords, in rescuing Ministers from the false and untenable position they had taken, and making it appear that the Slave Circular was merely an administrative act, rendered imperative for the present by the exigencies of the naval service, but which, in all probability, would serve as a starting-point from which to establish our relations with slave-holding Powers on a footing more favourable in the future to human liberty throughout the world. This is certainly a new aspect of the question. All we can hope is, that it may be justified by the recommendations which the Royal Commission may finally adopt, and that the expectations thus held out to us may be fully and completely realized.

The victory achieved by the Government over their opponents in the matter of the Suez Canal has been somewhat shorn of its glory by the disclosures of the Lange correspondence, whence it appears that the representative of British interests in the management of the Canal was removed from office just at the time when, by our acquisition of so large a proprietary interest in the undertaking, his presence was the more essential. That prospect of immediate advantage which the purchase of the shares held out has thus far been dimmed, and the transaction has thereby lost much of its *éclat*.

Compared with these topics, the other measures now before Parliament take but a secondary place. The Oxford University Bill has been read a second time, but will most probably undergo considerable modification in Committee. The subject of

ecclesiastical fees is also under discussion, and the entire question of the projected increase of the Episcopate will shortly come under the consideration of the Legislature.

The journals which represent the ultra-Ritualistic party are teeming with articles and correspondence, all urging the adoption of one and the same policy in relation to the Public Worship Regulation Act, and the suits pending, or to be hereafter instituted under its provisions. That policy, and the counsels of those by whom it is enforced, may be briefly described as based upon one principle—that of avowed and determined resistance to the law. The authority of the Court over which Lord Penzance presides is to be boldly and openly defied; and when its decrees are sought to be enforced, they are to be thwarted and foiled in every way which a perverted ingenuity can suggest, short of proceeding to personal and open violence! Such, apparently, is the outcome of the cogitations which, in view of the present state of things in Church matters, and in prospect of further prosecutions, have of late occupied the minds of the most advanced leaders of the Romanizing party. The fact, however in itself lamentable, is eminently suggestive, and instructive to the last degree. It is now clearly seen that men whose theories include the most extravagant views of episcopal authority, are the most rebellious against their own bishops when the views of those prelates do not harmonize with theirs; that those who vehemently denounce and ridicule the right of private judgment in regard to laymen, are resolutely determined, as clerics, to maintain their own; and that ecclesiastics who vaunt the most ostentatiously their position, and stretch to the very uttermost their rights as the clergy of a National Church, are the least inclined to respect those conditions on which their prestige and their rights are founded. The shifts to which these gentlemen are reduced in the endeavour logically to maintain their untenable position, are strikingly and somewhat amusingly shown in the letters addressed by the well-known Rector of Clewer to the leading journal. As that paper has ably pointed out, this reverend gentleman confounds, or affects to confound, the office of a Judge with the jurisdiction of a Court, proclaiming his inability to see how the proceedings of Lord Penzance can be aught else than the action of a new tribunal, and a purely civil one besides. Apparently conscious, however, of the weakness of this argument, he goes on to contend that if the Court over which that learned Judge presides is, after all, an old one, it has been "revolutionized," and that without the consent and concurrence of the Church. Herein, indeed, consists the gist of the offence. What Mr. Carter and the Ritualistic clergy cannot brook is that Parliament should have the power to define and declare what is the law of the Church, or to modify those tribunals to whom that power is confided. In other words, they contend for the absolute independence of the Church in relation to the State. In regard to doctrine, discipline, and worship, they demand all the immunities of voluntary Churches, whilst they would retain all the power and the privileges of those that are established!

There is something profoundly interesting, and very melancholy in the lessons it suggests, in both the tone and substance of Dr. Pusey's most recent letter to the leading journal. Never was a document published which more conclusively or irrefragably proved that the teachings of that school of theology of which Dr. Pusey is one of the most pronounced and trusted chiefs, lead, by the most direct and simple route possible, to union with the Church of Rome, not only in worship and in doctrine, but also in fact and form. The alleged intrigues with Rome, in past times so indignantly denied by many Anglo-Catholics, are now demonstrated to have been both real and earnest. Time was when the suspicions and warnings of Protestants

on this subject were regarded as chimeras, and they themselves denounced as alarmists, and stigmatized as wanting both in common sense and charity. Their worst apprehensions are now shown to have been fully justified, and the substantial identity of Ritualistic doctrine with that which is distinctly Romish, is avowed by one who was foremost in that movement which is now known as "the Catholic revival." It matters not that Dr. Pusey's hopes of union wth the Roman Church were finally extinguished by the decree of the personal infallibility of the Roman Pontiff;—the fact remains that he always wished for union with Rome; that even his objections to the doctrine of the Immaculate Conception did not seem to him to present any insuperable bar to that union; and that he himself, in conjunction with the late Bishop Forbes, of Brechin, actually entered into negotiations with the Vatican for that very end. We now know, on the authority of the most prominent living leader of the so-called Anglican theology, that it both tends and is designed to lead its followers to embrace not only the idolatries and superstitions of the Romish Church, but the very authority and headship of the Vatican itself.

The decease, in the very midst of his arduous and indefatigable labours, of the Bishop of Calcutta, is an event, in all probability, fraught with momentous issues to the Church of England in India. The Bishop has been removed from the important duties of his diocese at the very time when a considerable extension of the Episcopate in our Eastern empire is under contemplation, and when he himself was about to lay before the authorities at home the results of his own experience in relation to the scheme about to be devised. Dr. Robert Milman was a scholar of repute, an earnest and disinterested worker, and a man who sought to cultivate friendly relations with the people of all classes amongst whom his lot was cast; but he was, unhappily, strongly imbued with extreme High Church views, and although tolerating in his diocese men of Evangelical opinions, and free personally from an overbearing and narrow-minded bigotry, his influence was mainly exerted on behalf of those principles which have sown the seeds of ecclesiastical discord and disunion at home, which have paved the way for the most extreme of clerical pretensions, and which have confused and obscured the true idea of the nature and the functions of the Christian Church. The recent decease of Dr. Douglas, the late Bishop of Bombay, an ecclesiastic of similar proclivities, and the rumour that he is about to be succeeded by a divine like-minded with himself, and prepared to carry on his work, make it a matter of great importance in the estimation of truly Christian men, anxious that the Church of England should fulfil her part in the evangelization of the millions of our Oriental empire, that the future Metropolitan of India should be an earnest and decided Protestant, a man of large-hearted and comprehensive catholicity, ruling in moderation and the fear of God, and ready cheerfully to recognize the labours of the missionaries of other denominations in the propagation of a common Christianity.

Marshal MacMahon has not disappointed the expectation of those who predicted that he would bow to the decision of the French people, publicly and constitutionally expressed. He has readily and frankly accepted the position in which by the late elections he had been so unequivocally placed, and has consented to the formation of a Ministry of a decidedly Liberal complexion, and which is prepared to consolidate and develop, in all its essential principles, the so-called "Conservative Republic." The new Ministry is composed exclusively of members of the Left Centre, and has issued a manifesto in which it proclaims its determination to carry on the government

of France in accordance with Liberal and constitutional ideas. How far the new Ministry may succeed in commanding the support of the more advanced Republicans can as yet hardly be foreseen. The appointment of M. Waddington, a Protestant, of English birth, as Minister of Education, is thought to indicate that some important modifications will be made in the Act passed by the late Assembly for liberty of superior instruction, and under which the Catholic Universities have been so recently established. There is but little doubt that the result of the elections and the return of a Republican majority to both Houses of the Legislature is, in any case, a severe blow to the clerical party throughout the whole of France. Should the new Assembly use the power it has gained with moderation, and the Cabinet, on the other hand, yield sufficiently to pressure from without, a new era of constitutional freedom and national prosperity may, under the new *régime*, not improbably be inaugurated, and the country enjoy, for many years to come, the blessings of tranquillity and rest. It will be noted that the Government in its manifesto distinctly repudiates any warlike or aggressive policy, any attempt to divert the nation from the progress of social and political improvement by the false glare of military prowess and renown. This is an assurance heartily welcomed by all sections of the Liberals.

At last the civil war in Spain is over, and Don Carlos is a refugee on British soil. That protracted and sanguinary struggle, which has cost so much blood and treasure, impoverished the national resources, and originated an amount of misery which it is revolting to humanity to contemplate, is at length brought fairly to a close. Philanthropists of every country will rejoice at the result. Spain has now a fresh chance of rising in the scale of nations. Great have been the rejoicings in Madrid, but the ultimate results of the Alfonsist triumph no party can as yet foresee. All will depend on the advisers to whom the young King may commit the guidance of affairs, and the policy they may induce him to adopt. The return of the Queen-Mother to the capital is of all things the most to be deprecated. Her influence must of necessity be hurtful to the State. Should, however, religious liberty be fully guaranteed, and a path of gradual progress be entered on in all frankness and sincerity, the present crisis may prove a new starting-point in Spanish history, and an earnest of prosperity in times to come.

In the United States, the proceedings against General Belknap have awakened the most eager and intense excitement. The disclosures of the extensive corruption prevalent in high official quarters have stirred the whole heart and feeling of the country. We sympathize with our American brethren in the pain they must necessarily feel at the dishonour thus cast upon their name. The moral which, in our judgment, is pointed by the tale is that the chief offices of the State should, in every community, be filled by men of the highest and most unimpeachable character, —that such men should never stand aloof from politics, as in America they often do, but should ever hold themselves in readiness to place their services at the disposal of their country, in the very highest positions to which they may be called.

Foreign Intelligence.

FRANCE.

[From our own Correspondent.]

Paris, March 17, 1876.

RESULTS OF THE ELECTIONS.

The elections have returned a Republican majority, the Ultramontanes are worsted, and the threats of the disappointed party are "dealing damnation round the land to all they count its foes." France is making her third experiment of a Republican government, and the very cautiously worded proclamation by the President of the Council of Ministers has gone forth to reassure and calm the populations.

MINISTERIAL PROGRAMME.

"Power," says this document, "cannot have a higher origin in human society; never was a Government more legitimately established. On the loyal practice of the constitutional laws depends the repose, the greatness, and the future of our country; and in our relations with you, and in the preparation of future laws, we shall be faithful to the spirit, at once liberal and conservative, which has inspired them. We shall also insist upon fidelity from our subordinates of every degree. We cannot allow that the Government should find detractors among the agents whose mission is to serve it. They will tell the populations that the Republic, as it has come from the votes of the National Assembly, gives to the supreme power its greatest strength, because it is exercised in the name and in the interest of all, because it needs, more than any other form of government, to lean upon the sacred laws of religion, morality, and of family rights, upon respect for the inviolability of property, and upon labour encouraged and honoured; lastly, that it will reject those warlike adventures in which Governments have too frequently engaged."

COMMERCIAL FEARS AND NATIONAL MISFORTUNES.

There is, however, much anxiety; fear and party spirit have, as ever, withdrawn capital, and rescinded extensive orders on houses of business; added to which, the untold loss of property occasioned by the overflow of the rivers is daily spreading desolation. The appearance of the still-rising Seine strikes one with awe. Not a boat to be seen on the turbid waters, whose vast expanse, swept by clouds of sand, takes the colour of the desert, and, caught by the wind, rises in angry foam. The bridges, whose arches are now hidden by the rising floods, look like planks laid along the surface, and the rain is driven at intervals with a force seldom experienced but on a bare sea-coast. Property amounting to above two millions of francs is already destroyed in Paris and the neighbourhood, and faces literally gather blackness. Thousands of hands are out of work; soldiers patrol the streets; hour by hour telegraphic despatches are posted up; pumps are in requisition where cellars are overflowing, but other water pouring in renders imminent the falling of the houses. Several streets are impassable. The Rhône, the Saone, the Marne, the Oise, the Loire, the Moselle, the Maine, the Creuse, the Cher, the Charente, and others, are still rising. The Archbishop of Paris has ordered special prayer to be made. It is well in these times to "give glory to Him that made heaven and earth, and the sea, and the fountains of waters;" but, as in times of drought, and as in the plagues of war and fire, men continue to "blaspheme the name of God, who hath power over these plagues, and repent not to give Him glory."

SOCIAL SYMPTOMS AND STATISTICS.

Distress and anguish are abroad, and uneasiness not to be told. And the coincidence with the opening of the Republican session will not be overlooked by party spirit. In a public meeting on the occasion of the senatorial elections, Victor Hugo, the poet, exclaimed, "There is one greater than Napoleon, and that one is *Voltaire!*" He has proposed a general amnesty for all political offences, including those of the Commune, 1871, and for all misdemeanours of the press. A petition is drawn up to that effect, to be presented on the 21st to the two Chambers.

It is said that there are 2,250 somnambulists and fortune-tellers in Paris. Sad cases of lunacy and madness, which owe their origin to consulting these, crop up now and again. Spirits also abound.

The comparative statistics of the population of France are interesting. Out of 36,000,000, 2,000,000 live on their income, and 34,000,000 on the produce of their labour. Of these 18,000,000 are exclusively occupied with agriculture, the produce of which is estimated at 8,000,000,000,000fr.; banking, trade, and commerce support 5,333,000, including children; 3,132,000 are employed in various professions; and industrial pursuits are followed

by 8,400,000. The 322 French coal mines employ above 89,000 hands.

BIGOTRY AT THE GRAVE.

Considerable notice was justly taken of the refusal of the nuns to find palls for the coffins of the nine Protestant miners among the 200 victims of fire-damp at St. Etienne, last month. Two Protestant pastors, on arriving, claimed the same attention for these as was shown to the others; and after refusing on plea of having no palls left, the nuns, with no good grace, discovered and brought them out. Such manifestations of bigotry are frequent in private cases; but when they are brought to light in a time of public calamity, they shock the feelings of the nation, and do more to increase infidelity than many an atheistical orator. Happy those who have a Bible at hand, and for whom the Lord God is a sun and shield!

CONTROVERSY, ETC.

Some of our journals, interested in the question of polemics, are discussing whether it is right for a Christian to engage in them or not. The question seems, however, to lie not in the *use*, which is allowable and even in some cases incumbent; but in the *abuse*, which is never so. To frank, open natures, when full of the mind of Christ, controversy will never be grateful, rarely accepted, and, when inevitable, simply and quickly disposed of. They know that the soul of paper-war is misconstruction, which becomes an irresistible temptation to most of those engaged in the contest, and the danger to which spiritual life is thereby exposed is tremendous. It is said that the eye of a professional caricaturist can no longer enjoy beauty, from the long habit of looking for the ridiculous in all things. So the soul of the habitual controversialist is in danger of losing the heavenly feast spread along the wilderness by the Lord himself, because he is tempted to seek for flaws in the appointments, and in those who prepare them.

Hopes are entertained that the change in the Administration will be advantageous to the religious liberties we were rapidly losing, and that the spread of the Gospel will be less hindered; although it is known that some Republicans have for principle to set the State far above the Church, and use the latter as a necessary wheel in the State, the setting at liberty of which would be dangerous.

Meetings on the Sabbath question have been held at the Oratoire and elsewhere, Pastor Edouard Monod, of Mazamet, and Mr. A. Lombard, of Geneva, being the principal speakers. Committees for the observance of the Lord's-day have been formed in Montauban, Toulouse, Mazamet, Cette, and Lyons.

ITALY.

[From our Italian Correspondent.]

——, March, 1876.

ITALIAN FINANCE.

We are promised a balance in hand from next year's parliamentary budget. This long-looked-for consummation is now close at hand. The excess of expenditure over income has, year by year, been steadily diminishing, till at last the tables are turning, and an increasing annual surplus may be expected to gladden the hearts of Italian patriots, who have quietly borne the enormous taxation consequent upon the liberation and unification of the country. When it is remembered that English and not French methods have been followed, vested rights and provincial loans having always been respected and added to the vast national debt, and that the redemption of this fair land, so long a mere geographical idea, has been so rapidly accomplished, the friends of Italy have every reason to rejoice.

NATIONAL DIFFICULTIES.

Not that our troubles are ended. Far from it. Italian commerce has not progressed as might have been expected of it, and many a trade which otherwise might have been flourishing languishes from want of Government and popular energy and support. Parliament and the country are sadly divided as to the Ministerial scheme for the purchase and working of all the Italian railways. Much trouble may be expected from the side of Garibaldi, who urges his huge Tiber scheme, to which not a single word of reference has been made in the Royal Speech. Nor are any symptoms of relenting shown at the Vatican, where, though the Pope has become daily more feeble, the bitterest antagonism is displayed. Ledochowski, the so-called martyr of Bismarck, is the lion of Papal circles, while the new German Ambassador is received with splendid honours at the Court of Victor Emmanuel.

EMIGRATION AND EXPLORATION.

I notice with pleasure this month the earnest preference given by Government circulars to intending emigrants to our British colonial possessions over the South American Republics, the noble efforts of Italian artists and mechanics to be well represented at the Philadelphia Exhibition, and the enthusiastic

start of a well-equipped Italian expedition for the exploration of Africa. In our

EVANGELICAL INTERESTS,

we have cause to rejoice over a discussion in several Roman newspapers on the subject of the Protestant propaganda in Italy. While the correspondence has been more favourable than was to be expected, the main feature of congratulation lies in the fact that the subject begins to occupy popular attention. The fourth annual meeting of the

ITALIAN BIBLE SOCIETY,

like its predecessors, has been a great success. A crowded hall, a pointed and practical report, and excellent speeches from representatives of the various Evangelical Italian Churches, show how this native effort to print and spread the Word of God is rising in public esteem. The success of the

EVANGELICAL MILITARY CHURCH IN ROME

has been so undoubted, that Jesuit tactics have been at work to foil the effort. Happily, these have failed. A bigoted colonel ordered the seizure of all Bibles and Evangelical books found in the barracks, but the War Office, through General Cosenz, has ordered their restitution. All honour to the Italian authorities for this decision. Lottery books, trashy novels, and other literature have free course among the soldiers. It would have been a serious blow to liberty of conscience if only the Word of God, and moral and religious books, had been excluded. This matter has been the theme of talk in all the *cafés*, and at all the dining-tables in Italy, as well as in the public prints. Outside the Papal prints, the strong current of opinion has been favourable to freedom, for it has been established that these Christian books do not tamper with the fidelity of the soldier, but tend to render him a better man and a sounder patriot.

The same enlightened spirit of toleration has lately been manifested by the Austrian authorities in regard to

THE ITALIAN TYROL.

The whole Ultramontane party of that region has been incensed at the building, by the Austrian Government, of two Protestant places of worship where nothing of the kind was allowed to exist before. Being in the majority, this party lately left the Provincial Diet, which was thereby disabled from proceeding to business, through want of the legal number of councillors. At Vienna the public press has characterized this conduct as disloyal, and by orders of the Emperor the Governor of the province has closed the Diet.

On the 17th of February

THE WALDENSIAN VALLEYS

joyfully commemorated their emancipation; 450 children at La Tour took part, and in Naples an interesting service was held.

THE ORPHAN ASYLUM

of the late Signor Ferretti, at Florence, closed its 1875 accounts with a deficit of £75. It is an admirable institution, training the children chiefly of deceased evangelists to be teachers or house-servants. The Rev. Mr. Kittredge, of Florence, and a large committee of American ladies care most diligently for the forty girls in the building, which is situated about a mile and a-half from Florence. A committee of ladies in London have from the first given generous aid to this excellent enterprise.

THE "RIVISTA CRISTIANA"

of Professor Comba is doing good service to the cause of the Reformation and Evangelical truth in Italy. It is a monthly unsectarian magazine, devoted to the more thorough discussion of all the historical, social, and theological aspects of our common Christianity than the pages of any of our denominational journals could possibly admit of. Freshness and ability characterize every number. It obtains entrance for Protestant thoughts into many quarters from which they are usually excluded. As our Italian Evangelicals are hardly able to maintain as yet a journal so valuable for their cause, may I say that a few more subscribers from abroad would be welcomed? To those who understand Italian, the six shillings per annum is but a trifling outlay for being kept abreast of the higher Evangelical thinking of Italy.

GERMANY.

[From our own Correspondent.]

——, Prussia, March 20, 1876.

A PAMPHLET BY REICHENSPERGER.

Peter Reichensperger, one of the more moderate members of the Ultramontane party, has just published a pamphlet on the struggle between Church and State. As it was intended to contain proposals of peace, it has everywhere been read with great interest. However, it shows that even the moderate men of the Centre party are very far yet from giving in. As the first and best method of pacification, the author proposes the repeal of the so-called May Laws. A second expedient he considers to be an understanding with the Roman See. In that case the Pope would probably acquiesce in some portion of those laws. If the State rejects these two sugges-

tions, the author has a third plan—complete separation of Church and State. Under these circumstances, there seems little chance that a formal peace will be concluded at present. The first proposal is inadmissible, under all circumstances. It would imply complete surrender to the claims of Rome; and no German patriot, no true Protestant, can wish that. Even those who do not fully approve of the means by which the conflict has been conducted on the part of our Government, and who sincerely wish for peace because an ungodly spirit has been in many instances fostered by the conflict, do not wish the subjection of the State, which would involve an immense increase of power on the part of Ultramontanism. The second proposal, too, will never be adopted. Our Government will never treat with Rome; but will fix, in the way of legislation, the rights of the State with reference to the different Churches. The third expedient may, perhaps, seem acceptable at some future day; at present our Government is of opinion that perfect freedom of action will too much increase the power of Rome. Although, however, this publication gives little hope that our present difficulties will be solved ere long, yet the features remain which I mentioned in a previous letter. The conflict is no longer as hot as it was. Prince Bismarck has never mentioned it in his speeches; the party of the Centre has been less violent in their personal attacks upon the leading statesman; no new laws have been proposed this year, except a single one, which only appears as a continuation of one of last year, regulating the rights of State supervision in the administration of Roman Catholic Church property. A formal treaty of peace is not necessary in a war of this kind, and so we may hope that some day the May Laws may be reformed on some points, and that afterwards the Roman Catholics will silently submit to those provisions which remain in force.

THE PRUSSIAN CHURCH CONSTITUTION.

The Bill sanctioning the new Constitution of the Evangelical Church in Prussia, as far as this is constitutionally necessary, has been brought in by the Government. The House of Representatives referred it to a Committee, but previously discussed it during two days. The fate of the Bill cannot distinctly be foreseen yet. It does not really satisfy any party; but the Conservative party is not sufficiently represented to create any real difficulty. The Progressist party strongly opposed it, as it is afraid that a constituted Church will injure individual liberty. The great National Liberal party and these Moderate Conservatives who generally vote with them—in one word, the Government majority—will probably be strong enough to pass the Bill. The Liberals would willingly reject it, I suppose; but they know that Dr. Falk will use his whole influence, and probably retire if he does not succeed; and so they will give way. Dr. Falk said that it was the most liberal Church Constitution in Germany, and that its rejection would only be an advantage for the extreme Conservatives. Dr. Virchow spoke in the name of the Progressist party, and said, among other things, that the doctrines of the Church were in contradiction to the spirit of the age, and he quoted as an instance the doctrine of the corruption of human nature. This was opposed by one of the speakers, who replied that even the great philosopher Kant had taught the sinfulness of man. On the whole, the debates made a sad impression; not one truly Evangelical man defended the Bill on the grounds of the Gospel. None of the speakers really understood Church matters.

PROFESSOR VON DER GOLTZ,

hitherto at Bonn, who took a very active share in the works of the General Synod, has been called to Berlin and created a member of the High Consistory. He is an eminent man, who has generally shown true Evangelical principles; only, of late, Church policy and the wish to go along with our Church Government seems to have drawn him somewhat too far to the Left side.

AMERICA.

MR. MOODY'S MEETINGS,

now being held in New York, are giving every indication of success. They commenced on Monday evening, February 7. Notwithstanding the size of the hall in which they are held, they are constantly crowded, and it has been necessary to hold "overflow" meetings. "It is a rare sight," writes a spectator, "to see from the stage the filling of the immense hall by 7,500 or 8,000 people, finding their seats so rapidly, silently, and orderly. The working of the machinery is absolutely perfect. Besides the relays of ushers, of singers, and helpers, not less than 900 each evening, there are 150 policemen in and around the building. A telegraph operator at his instrument in the speaker's inclosure signalizes all needed orders as to light, heat, ventilation, etc. Fourteen furnaces supply the heat, and four hydrants and

twenty-five 'extinguishers' provide for its control. While the audience are getting into place, the choir sings with fine effect several revival hymns. With the filling of the last seats, at a telegraphic signal the doors are shut. There is perfect quiet, and Mr. Moody asks all to unite in silent prayer." Mr. Moody's themes have been: Christ's saving mission; disobedience the stumbling-block; true and false hope; law and peace; seeking Christ, etc. He has been helped mainly by Rev. Drs. Hall, Crosby, Ormiston, Hepworth, Tyng, Tucker, and Mr. Ralph Wells. One of the most stirring scenes yet witnessed has been that at a temperance meeting. Ten reformed drunkards came to it from Philadelphia, trophies of the late work there. Four of them spoke, in a sincere touching way that moved the whole audience to tears. Even the reporters showed that custom had not quite petrified them. One of the speakers, a night-worker in a gas factory, stated that about 100 of his fellow-workmen have become Christians. The number and variety of requests for prayer increases day by day, and the inquirers are numerous.

A writer in the *Congregationalist* of the 8th ult. says: "Three meetings were held on Sunday, all of them crowded. The Hippodrome, on the old site of the New York and New Haven Depôt, as now fitted up, is an admirable place for the services. The first gathering was at eight o'clock in the morning; and it was a marvel for New York to see that tabernacle, with its *seven thousand* chairs, filled at that early hour; but such was the fact. As I approached the building, people were flocking thither from all directions. After singing by Mr. Sankey, by the choir, and the congregation, in turn, the hymns being 'Nearer, my God, to Thee,' 'Hold the Fort,' etc., and a short prayer by a clergyman, Mr. Moody preached on Daniel. There seemed to be no studied art and but little system in his address; he just *talked* in his own unique way. But he held the audience as spell-bound. The point he urged was that his hearers should resist the devil, should say No to all temptations. And that he impressed this idea most vividly upon the minds of his vast audience there can be no doubt. His painting of Nebuchadnezzar's dream, of the burning fiery furnace and the lion's den, was extremely vivid. The evening meeting was advertised to commence at eight o'clock, but before seven crowds had assembled about the entrance. At the signal for the main doors to open, the crowd surged in. It was a wonderful sight. There was a good deal of running to reach front seats, but no serious disorder. In five minutes all the body of the house seemed to be full. The preliminary services, singing, prayer, and notices, lasted half an hour, and then Mr. Moody spoke for thirty-five minutes, his subject being 'No room for Jesus.' The entire audience listened intently. There was an overflow meeting during the service in the adjoining hall, and at its close a young men's meeting, at which some thirty or forty rose for prayer and a good number testified to a recent change of heart. And after this came a third meeting for inquiry, which was largely attended. Truly, God is moving among the people in connection with these efforts. How it is possible for Mr. Moody to preach, as he now does, twice daily and three times on Sunday, besides doing so much other work in meetings for prayer and inquiry, I cannot understand; but he does not seem to be worn, and that he is 'dead in earnest,' no one can doubt, while it is also clear that God is doing a great work through him."

A ROMISH AVOWAL.

The following is from the *Shepherd of the Valley*, published at St. Louis under the immediate supervision of Archbishop Kendrick: "We confess that the Roman Catholic Church is intolerant—that is to say, that it uses all the means in its power for the extirpation of error and sin; but this intolerance is the logical and necessary consequence of its infallibility. She alone has the right to be intolerant, because she alone has the truth. The Church tolerates heretics where she is obliged to do so, but she hates them mortally, and employs all her force to secure their annihilation. When the Catholics shall here be in possession of a considerable majority—which will certainly be the case by-and-by, although the time may be long deferred—then religious liberty will have come to an end in the Republic of the United States. Our enemies say this, and we believe with them. Our enemies know that we do not pretend to be better than our Church, and in what concerns this her history is open to the eyes of all. They know, then, how the Roman Church dealt with heretics in the middle ages, and how she deals with them to-day everywhere where she has the power. We no more think of denying these historic facts than we do of blaming the saints of God and the princes of the Church for what they have done or approved in these matters."

A NEW TEMPERANCE MOVEMENT.

Dr. Henry A. Reynolds, an educated physician and a "reformed" man, of Bangor, Me., has been instrumental in exciting a tem-

perance revival in Gloucester, Mass., which seems likely to extend into other parts of the State. The remarkable feature in the revival is the presence of a strong leaven of religious feeling and motives. A great temperance demonstration took place lately in Gloucester, in which more than 1,000 persons, many of them "reformed" men, marched in procession, held a praise meeting at the Town Hall, temperance meetings in the afternoon and evening, and closed the demonstration by a torchlight procession, illuminations, and fireworks. At the praise meeting all the clergymen of the city, including the Roman Catholic priest, participated. Dr. Reynolds, the leader of this new movement, is a comparatively young man, and a graduate of Harvard. He started in his present course in 1874, and since that time has been instrumental in obtaining 22,000 signatures to his pledge, which is as follows: "We, the undersigned, for our own good and the good of the world in which we live, do hereby promise and engage, with the help of Almighty God, to abstain from buying, selling, or using alcoholic or malt beverages, wine and cider included."—*Boston Congregationalist.*

A SCENE IN CALIFORNIA.

Christmas last witnessed a scene in the streets of Oakland, California, which is thus described by an eye-witness:—

"There was a very remarkable incident on Christmas night, which ought not to escape local record. It was humble in conception, but grand and impressive in its association of ideas, and we shall not presently forget the strange sensations which it produced. A number of religious and other well-disposed persons had collected under the awning on the corner of Ninth Street and Broadway, where they raised a revival hymn, which was succeeded by prayer and brief exhortations by various persons. It was dark and rainy, and the faces of the worshippers were hardly recognizable, there being no street lamp on that corner, and the stores being closed. The voices of the extempore preachers resounded far up and down the street, and the rich melody of the missionary hymn rolled through the oaken groves.

"Presently a strange voice was heard, harsh, discordant, with a distinctive foreign accent, yet pronouncing the English words with tolerable fluency and correctness. A little boy ran and lit the stump of a candle and stuck it up on an awning-post, for the man to preach by, and when the feeble rays were shed abroad, lo! it was a *Chinaman!*—a common labourer in his blue blouse, and with his long queue twisted round his shaven head—in short, precisely such a Chinaman as good little Christian boys throw stones at. He stood upon a store-box and spoke forth the words of truth and soberness with wonderful vehemence and power, gesticulating variously and rapidly, after the manner of his people when they are in great earnest, and with his swarthy face all aglow with the inspiration of his emancipated soul. He quoted passage after passage from the Scriptures accurately and with appositeness to the subject of his discourse, referred to the great occasion which was that day being celebrated by his American countrymen, told how his own heart was lighted up and overflowing with joy and love of Christ, of whom he had heard only a few years ago, and earnestly pleaded with the unconverted to come and drink at the waters of salvation. He related how that he had been a house-servant up on Puget Sound in Washington territory; how the lady had taught him to read and told him the story of Redemption, and how he and his mistress had long and earnestly debated the relative wisdom and goodness of Confucius and Jesus Christ. At length the good evangelist prevailed over heathen darkness, and a blessed light was kindled and shed abroad around the poor Chinaman, who would after a while return to his heathen countrymen, laden, not with gold, but the more precious burden of salvation. At the conclusion of this brief but most eloquent sermon, another Chinaman stood on the box, held his hand over his face—like Moses before the burning bush—and made an earnest and impressive prayer; so concluding such a street scene as we had never beheld. So, indeed, the echoes of the Gospel trumpet have at length returned to us 'from India's coral strand.'"

CHINESE CONVERTS AND CHRISTIAN UNION.

Another scene took place in the same city just two weeks later, on the day set apart by the programme of the Evangelical Alliance for prayer for missions, and for the conversion of the world to Christ. Union meetings had been held, morning and evening, in the chapel of the First Congregational Church during the week. The night mentioned was very stormy. Notwithstanding, about 150 persons met to pray for missions. Just as the first hymn was being sung, a procession of fifty-five Chinamen entered the room, and taking seats about the leader's desk, asked permission through one of their number to say a few words. This being accorded, Ah Kim, a young Chinese about twenty-one years of age, spoke in clear, correct English, somewhat as follows:

"We understand that you are met here to-night to pray for the conversion of the world to Jesus Christ. There are among us several who have become members of your churches, and others who have come to Jesus who are not yet members. We also have a meeting to-night to pray for the conversion of the heathen, and especially of our own countrymen, to Jesus. We have come in here for a few moments to ask you to pray with us for our great Chinese nation; then we shall go into another room, and in our own language pray by ourselves for the same object. We wish to give thanks to our Heavenly Father and to you, the Christians of these churches, that we have been taught to read God's Holy Word, and that we have been led to put away our trust in idols, and to trust in the only true God, and in Jesus Christ whom He has sent. And now we wish to do all we can to bring others into this same blessed faith. If you will allow us, we would like to sing with you, 'Hold the Fort,' and then, if you will ask God's blessing upon us, we will go into the church close by and pray and sing in our own language." The hymn was sung, prayer was offered, and the dusky throng filed out of the room. And a missionary prayer-meeting, such as has seldom been witnessed, followed these unusual proceedings.

CHINESE CONVERSIONS.

The Rev. J. M'Lean, of Oakland, California, publishes some facts which throw light upon the above-named occurrences. For nearly eight years past a Chinese Sunday-school has been maintained by the First Congregational Church of Oakland. On the first Sunday in January last one hundred and fifty were present. There are also night-schools on the same premises. Thirteen of these pupils have become members of the First Congregational Church, while several others are in the position of catechumens, preparatory to baptism. The Presbyterian Church in Oakland has some ten Chinese members, and has had for ten years past a Sunday and day school similar to those described above. The Baptist Church has some eight Chinese in its membership. Every Sunday afternoon a preaching service for Chinese is held at a jute mill in the city, attended sometimes by as many as three hundred Chinese. The Rev. W. C. Pond, the American Missionary Association Superintendent of Chinese work, reckons some seventy converts among the Chinese connected with Congregational schools, more than half of them having been gained within the past year. During the month of December alone nineteen conversions were reported. There are, in and about San Francisco, twenty Chinese schools taught in English. The Bethany Congregational Church of San Francisco has over twenty Chinese members.

THE LATE DR. BUSHNELL.

American papers record the decease of the Rev. Horace Bushnell, D.D. His life was one great activity, followed by many years of feeble health. He was born in New Preston, Conn., in 1802, graduated at Yale in 1827, was afterwards engaged in tuition, studied theology and law at New Haven, 1830-33, and was immediately settled over the North Church in Hartford, where he continued pastor till 1859, when he withdrew on account of failing health. Dr. Bushnell has been rightly classed (says one journal) with the Broad Church clergy of the day. Another (the *Christian Intelligencer*) remarks: "Taking him all in all, Dr. Bushnell was one of those representative men whose fame is independent of mere ecclesiastical relationships. His personality was projected into everything that he wrote and said for the public. His speculative errors will be lost sight of in the blaze of those better qualities which he used with such splendid effect. And the odour of those sweet spices which he poured over his only Master's head and feet will fill every house into which his words have carried his loving testimony."

AUSTRALIA.

BROTHER HAGENAUER,

the Moravian missionary in charge of the aboriginal station at Ramahyuck, Gippsland, in hi report for the last year, gives a retrospective view of the whole mission, the benefits of true Christianity, and the educational and general progress of civilization among the blacks at that station since its establishment. He first speaks of the

ABORIGINES AS THEY WERE.

"These poor people, as it is well known, were living in the most miserable, filthy, and depraved state; without having a settled home, they wandered about the district, camping near townships and stations, where they generally added to their native vices those of drunkenness and other evils, and often proved to be the terror of lonely women and children in the bush. The different tribes—either through violation of the almost sacred boundaries of tribal territories or superstitious and other family quarrels—were at a continual

warfare of the most painful kind. The howling noises around their dead, the disgusting scenes at their ghastly corrobborees, and especially the barbarous treatment of females as slaves to the cruel passions of their tribal lords, were the order of the day. It is not needed to speak of the still greater crimes committed by them among themselves and among the whites at that time, for newspaper and police records have already done so; nor need mention be made of the diseases which were prevalent among them in consequence of their immoral lives and evil customs. It was indeed very natural that the increasing white population should only consider them at best as a very great nuisance."

"Twelve years have passed away since the present reserve for the use of the blacks in connection with this mission was granted on the special recommendation of a Select Committee of Parliament in 1863, and the question may fairly be asked, 'What have been the results of the preaching of the Gospel in a spiritual sense, and what are the fruits in an educational and also in a temporal point of view?' The results of the

REGENERATING POWER OF THE GOSPEL

have been made known, as far as can be observed from the consistent lives of converts, in former reports, and it need only be stated now that the number of baptized members of our church is already fifty-one, and nine others have died in faith. The number of communicants is twenty-five, two of whom, however, are just now under Christian discipline. The most important cases of addition to the church by baptism during the past year were that of Old Annie, perhaps the oldest aboriginal living, and that of five youths, who had gone through a regular course of training at school, and have also passed the standard of education under the Government Inspector. The perpetual quarrels and fights between the various tribes have all been settled, and exist no longer, and at least six or seven different tribes live peaceably together at the station. The nightly corrobborees, with their accompanying horrors, have disappeared, and instead of such heathenish amusements, the songs of joy and praise are heard, and good use is made of the books of our circulating library. Instead of the painting of their bodies, and the cutting of their faces, and the howling noises around their dead, there can now be observed the silent tears of affection for their departed friends, and all attend the funerals as in any other Christian community. With very few exceptions, it can be said that their wandering and begging habits have been given up, and that the white population, and especially the police, have been freed of the nuisance of the troublesome blackfellow. The awful diseases which were formerly raging among them have also disappeared—no doubt in consequence of better morals, regular habits, and healthy exercises of industry; and, above all, the females are no more slaves of their cruel lords, but are treated with kindness and respect. The services at church are regularly attended, both on Sunday and week-days, and all enjoy the blessings of the Lord's-day. Special days of joy and refreshment were those on which the sacraments of baptism and the Lord's Supper were administered."

The case of a native is mentioned who was once tried at Melbourne for the murder of a white man. "During the last year of his life," writes the missionary, "our poor friend became very attentive to the Word of God, was never absent from church, and through true repentance was led to the Saviour, of whom he spoke, and in whom he trusted to his last moments." Another native who died during the year was baptized about seven years ago, and who ever since lived a most consistent life as "a humble Christian, a kind husband, an affectionate father, and an esteemed friend of all who were nearer acquainted with him." The prospect for the further extension of the native congregation and growth in the knowledge of the truth for the future is still very encouraging, and still greater blessings are hoped for in days to come. Regarding the question of

EDUCATION,

and the former objections that the blacks are not capable of being successfully taught at school, "not much is required," writes the missionary, "to give a satisfactory answer; for the successive reports of the State School Inspectors on their examinations have shown that for years the highest standard of results ever reached in the colony was attained at our aboriginal school; and no scholar ever leaves the school without having first passed the standard fixed for State schools by the Department of Education. Besides the usual branches of knowledge taught at school, the children—especially those who reside in the boarding or orphan house—are trained to order and industrial habits, which already adds greatly towards their own support, and which will raise them in due time to independence and prosperity." In regard to

GENERAL PROGRESS,

in a temporal point of view, a good deal has been accomplished: "The blacks, when our missionary operations commenced, lived in a

state of great indolence—caring, in reality, only for eating, sleeping, and, if procurable, for intoxicating drink. I often had to follow them into the back-yards of public-houses, persuading them to come to the station to listen to the good news, and to learn the ways of life, that they might become better men. By the help of God, and with patience and perseverance, the greatest difficulties were overcome, and every day's lesson in Christianity was put to practical use. Continual kindness, and the honest fulfilment of every promise—such as payment for their labour, etc.—convinced them that this mission was meant for their good, and greater attention was paid to the teaching of Christianity." Mr. Hagenauer acknowledges the generosity of the Victorian Government and Parliament, and adds: "The amount granted from the annual vote has not been very high, being, according to the last accounts laid before Parliament for the year 1874, about 1s. 7d. per head a-week for food, clothes, etc., and will be less for 1875. It is quite clear that great exertions were needed to meet the increasing demands of a considerable community improving continually in civilization. It was always our most earnest endeavour, as far as possible, to carry out the wise rule laid down by the Board for Aborigines: 'That it is not intended that the aborigines should derive their subsistence wholly from the Government, but that able and healthy blacks should be encouraged to provide, as far as possible, for their own wants and for the wants of their families.' And I am happy to say, that we have been very successful, especially as the blacks themselves intend to do all they can in a very short time to take no more Government help, but to be an independent community, although they freely express themselves that what they have received was less taken as a charity, but considered only as a very small return for what was formerly their own. Their former communistic laws are abolished, and the value and benefit of individual labour is fully known to them. They cultivate small pieces of ground with the *Tous les mois* plant, and prepare a superior kind of arrowroot, for which we received a medal of merit at Vienna and a prize at the late Exhibition at Melbourne. Besides their own ground, a few acres of arrowroot and hops are cultivated, which, together with some surplus stock of the cattle, will give the means for the support of all, and this can be extended whenever the children leave school, and according to strength of labour available. The cultivation of potatoes, vegetables, and different sorts of fruits, also a plentiful supply of milk and butter for all families who will milk some cows, and the small help from their fowls and pigs, will give some other addition to that mentioned above."

THE PAST AND THE FUTURE.

"When, some eight or ten months ago, letters were received from the Aboriginal Board, 'that the funds were extremely limited, and the utmost economy should be used in the distribution of stores,' it was resolved by them to do all in their power to supply themselves as soon as possible; and when, some time ago, the estimates for this year's supply were required, I had the pleasure to inform the Board that no more clothes, blankets, etc., would be needed for this station, and that, perhaps, with the help of some building materials (which could not be granted for want of funds), and one year's supply of rations, no more would be required in future. Taking into consideration that out of about eighty residents, and a continual number of visitors, according to the 'Time and Labour Book,' only from nine to twelve men are able to work, and some of them are not very strong, it must give great satisfaction to the State and to the friends of the mission to observe that these few men will be quite willing to support those who cannot do so themselves, if they are not hindered by too many regulations. As it is rumoured 'that it is probable that some changes will be made in the management of these stations,' I would most respectfully submit—(1.) That the blacks having been treated hitherto as free British subjects, the above results have been all that could be attained under the manifold difficulties which were in the way at first. (2.) That the management hitherto has not cost one penny to the State, and will not cost anything in future. (3.) But that rather something more should be done for the 1,000 blacks who are still poor, homeless wanderers, instead of disturbing the present arrangement with those 340 who are peaceably settled under the care of the missionaries and their respective committees. And, above all, I would most humbly refer to the Instructions of Her Gracious Majesty Queen Victoria to one of the Australian Governors, about the time when this mission was established. The 17th section of those Instructions—dated from Osborne House, Isle of Wight, March 5, 1861—is as follows: 'And it is our further will and pleasure that you do, to the utmost of your power, promote religion and education among the native inhabitants of our said colony, and that you do especially care to protect them in their person and in the free enjoyment of their possessions, and that you do by all

lawful means prevent and restrain all violence and injustice which may in any manner be practised or attempted against them, and that you take such measures as may appear to be necessary to further their conversion to the Christian faith, and their advancement in civilization.' This injunction of our beloved Queen is an honour to the greatest nation of the world, and ought to be the greatest pleasure to every Christian to assist in carrying it out, especially as it is in the fullest harmony with the instruction of the King of kings and Lord of lords, the Saviour of the world—'Preach the Gospel to every creature.'"

After thanking those who have helped in his work, the good Moravian Brother thus concludes: "Continue in prayer for the future, and still greater blessings will follow."

JAPAN.

The Rev. J. E. Jenkins, M.A. (of the Wesleyan Missionary Society), who has been visiting China and Japan in a representative capacity, writes to the *Watchman*, giving some interesting information as to what he has seen and heard in the latter country. His letter, dated the 20th of last December, thus describes his

FIRST VISIT TO YEDO.

I write this letter from the end of my long voyage. We arrived outside Yedo Bay last Monday night, but the captain deemed it prudent to keep away until morning. The morning was cloudless when we steamed up the bay, and the wind bitterly keen. The bay is about three-and-twenty miles long and thirteen broad. Yokohama lies at the extreme end of the western coast. I counted sixty-five boats that were out betimes trawling the bay. The Japanese live on fish and rice. Within the coast, and apparently near it, although fifty miles distant from it, rises the mountain of Fuji Yama, touching an elevation of from 13,000 to 16,000 feet. As every one gives you a different figure, I presume there has been as yet no accepted scientific measurement. It is a stupendous volcanic cone, but has not been active for the last 150 years. We saw it under excellent conditions. The air was clear, and the sun was steeping the snowy slopes of the mountain in "his first splendour." There was a rosy tint in the light, which gave a wonderful softness to the harsh wintery outlines of Fuji Yama. The Yokohama harbour was crowded with shipping; men-of-war from England and Russia, huge steamers from America and Great Britain, steam-boats from China, and a variety of Japanese vessels, from frigates and rams to coasting junks.

YOKOHAMA

was a fishing village, but has grown to be the largest European settlement in Japan. Merchants from all nations have their commercial houses near the beach, and their private residences on a hill called the Bluff, which overlooks the town. The most curious novelty that strikes the eye of a stranger is the Japan cab, in which he makes his calls, and, in fact, does all his travelling. It is a neat little gig, capable of accommodating one and afflicting two; but you have a *man* in harness instead of a horse! Its name is significant, *Jinrickisha*, a word meaning *man-power-cart*. Jinricksha men can run long journeys at the rate of five miles an hour, and, with intervals of rest, for days together. Mr. Cockrane, the Canadian missionary, met me at Yokohama, and with as little delay as possible we set out for Yedo, the great capital. The distance is nineteen miles by rail. The stations, the lines, the carriages, and the service follow the American model. Railway servants are obliged to appear in European uniform; so are the police and most of the subordinate *employés* in Government offices. Japanese gentlemen, except those connected with the Army and Navy, dress in native costume. The country between Yokohama and Yedo is flat and uninteresting, but some of the villages are pretty, and the farm lands are carefully cultivated. I spent seven days in Yedo, paying occasional visits to the European settlement in Yokohama.

NATIVE RESIDENTS AND EUROPEAN LITERATURE.

In the old maps Yedo was credited with a population of over two millions, but I doubt if there are a million; probably eight hundred thousand would be a more correct return. It covers as much ground as London, but the ground is not half built over. Europeans or foreigners are not allowed to live within the city. They reside outside, upon lands ceded to foreign legations. There are exceptions to this rule in favour of gentlemen who are engaged in Government service. Fortunately, the friend with whom I spent my visit is so connected, and he lives in the heart of the city. Mr. Cockrane, too, by consenting to teach a school, has permission to live within the walls of Yedo, and carries on his work in the midst of the native population. There is only one good street in the city. This was

built two or three years ago. It is a fine broadway, about two miles long, planted with trees, and embellished with good buildings. You can imagine yourself sauntering down the chief street of a European capital. Seeing a bookseller's shop, we entered it, and I was not a little surprised to find John Stuart Mill's works, Thomas Carlyle, Macaulay, and other authors, English and American, chiefly, however, in American editions. We visited also a shop for the sale of Christian books. If a missionary may not *live* in Yedo, he can do something almost equally profitable to his work; he can establish depôts for the sale of his books, and appoint his converts to look after them. We found a Japanese Christian family planted by the American mission in the busiest and most respectable thoroughfare of the city, selling Bibles and books delineating biblical truth. "The Pilgrim's Progress" was made very conspicuous by its large type and striking illustrations. The curiosity of the Japanese is insatiable, and if not, like the Hindus, profound thinkers, they are eager students. But more of this by-and-by.

CHILDREN AND THEIR TOYS.

I am touched by the pains which the people take to amuse their children. They evidently have a great affection for them. Many of the shops are wholly devoted to children; toys of every description, and toys that baffle description, are invitingly arranged in windows and hung out before shop-doors to attract little customers. Here and there a crowd of urchins turn their faces up to a mountebank, or watch the scenes of a Punch and Judy drama. They have a literature of their own in stories and picture books; the pictures being made to tell the story where the child cannot read, and the text added for those who can read. I have several of the picture stories before me, and Mr. Mitford's translation of the text assures me of the merit of these little romances. These remarks on the children of Japan bear upon the subject and prospect of the new education work which the Government of the Mikado inaugurated in 1871. The department entrusted with this work has already established schools in fifty-four towns; and to bring the results of these schools into a focus they have founded a

UNIVERSITY IN YEDO.

I spent two days in visiting this institution, and also the large preparatory school affiliated to it, and two Government ladies' schools. Mr. Cockrane, my kind cicerone, and I went through the class-rooms of the University, saw some of the classes at work, and afterwards lunched with Dr. Veeder, one of the professors. The chairs of this University represent nearly every science, several European languages, with their respective departments of literature, law, and various branches of technical instruction. At present there are three hundred and forty-nine students, and provision is made on the spot for their board and recreation. A very able discipline inspects their private conduct, and comparatively moderate fees bring the privileges of higher education within the reach of all classes. The Government began by undertaking to support the students, but the extension of the work of the Education Department in establishing schools all over the empire compelled it to abandon the charity system; the coercion of circumstances in this instance taught wisdom. The preparatory school instructs six hundred youths. The premises of this school adjoin the University ground; and the studies appear to be directed by very competent masters. Everything in this school is taught through the English language. A few minutes' walk from the walls of the college brought us to the

GOVERNMENT LADIES' SCHOOL,

where we found one hundred and thirty-two Japanese girls, from the age of eight to thirteen. There is an English and a Japanese department. The teachers in the former are English or American ladies, those in the latter native ladies. In the English classes we heard them read, saw them work arithmetic on the black board, and looked into their writing books. The fingers of a Japan child seem formed for writing and drawing, and the cunning beauty of the strokes recalled Gray's epithet, "nice-fingered art." In the Japanese division we visited two classes. In the first there were a few select scholars, young women of fifteen, studying natural philosophy. The teacher, we were informed by our conductress, one of the young ladies who could speak English, was "very learned." She was an elderly Japanese lady, of quiet, dignified manners, ignorant of our language, but using a text-book which had been taken from our language; and to me it was very wonderful to see a native lady of fifty teaching Western philosophy in her own tongue to her own countrywomen. From this school we went to see a

GIRLS' NORMAL INSTITUTION,

recently opened by the Empress. The building is very fine; the class-rooms, the dormitories, the halls, the play-grounds, all constructed and arranged after Western models. The main purpose of the Government in this

establishment is to train mistresses for its female schools. The Superintendent, Mr. Nakamura, is a Christian, a member of the Canadian Wesleyan Mission, one of Mr. Cockrane's converts. He was baptized a year ago, and is now a leader of a class. His wife and daughter were received into the Church, I presume, last Christmas-day; it was so arranged when I left Yedo. Mr. Nakamura, I need hardly say, does not owe his distinguished position to his Christianity, but to his great learning. He is one of the first Chinese scholars in Japan; he is a master of his own language, and his command of English, as well as his literary enthusiasm, may be inferred from the fact that he has translated into Japanese J. S. Mill's book on "Liberty;" and that he meditates the harder task of introducing to his countrymen "Butler's Analogy." The influence of such a man in the Government Female School, designed to prepare teachers to send throughout the length and breadth of the empire, is simply incalculable. And this leads me to remark, before closing my letter, that, as in India so in Japan, there seems a special providence overruling the appointment of the men who are entrusted with the education of the people. Dr. Verbeck, an American missionary, was the first Chief Superintendent of the School of Foreign Languages and Sciences in Yedo; and the national system of education is largely indebted to his help. The present Chief Director of the Imperial University, Hatakeyama, was educated in America, and converted and baptized there, and has come back to wield immense influence in his own country. Several of the professors are Christian ministers, and, so far as I know, Christianity has a friend in every English and American gentleman connected with the University and the preparatory school.

One more fact, and I have done. The last estimate of children and youth attending the native elementary and all other grades of schools in Japan gives the number as three millions. The pupils learning foreign languages, with special preference for the English tongue, amount to, perhaps, fifty thousand.

Home Intelligence.

THE CHURCH ASSOCIATION.

This Association lately held its eleventh annual meeting in St. James's Hall, under the presidency of Mr. T. R. Andrews. The object of the Association is to uphold the doctrines, principles, and order of the Church of England, and to counteract the efforts being made to pervert her teaching on essential points of the Christian faith, or assimilate her services to those of the Church of Rome; and further, to encourage concerted action for the advancement of spiritual religion. The annual report stated that during the year thirty new branches of the Association had been formed, making a total of 238; and 310 meetings, attended by upwards of 125,000 persons, had been held. The total amount received from the contributors to the Guarantee Fund since its formation was £37,028, and the total expenses, legal and parliamentary, £34,085. The total amount of donations and subscriptions to the General Fund during the year had been £5,964, and the expenditure £5,068. The Council, impressed with the increased importance of educating the youth of both sexes in sound teaching, had opened a register of schools where pure Protestant doctrine was taught. The Chairman said that the Association, since its formation, had done that which had left a mark on the history of their times in the courts of judicature. He was glad that the Ritualists now took part in their meetings, because it might tend to disseminate orthodox doctrines. An appeal had been lodged in the Folkestone case, and he was not sorry, because, if heard, the law would be once for all laid down definitely. There was a growing determination throughout the country to make use of the Public Worship Regulation Act, and the Church Association would do much to foster that movement. Canon Ryle, in moving the adoption of the report, said he considered that the bishops at the next Lambeth Congress should pass a vote of thanks to them for having had the law with regard to ecclesiastical matters determined. It was right that all cases of this nature should be left to laymen to decide. Clergymen were excellent men in their way, but they had not the judicial mind. Archdeacon Hunter, in seconding the motion, said it was to him a lamentable thing, after labouring for twenty-one years at the Arctic Circle, to return and find his church being turned into a mass-house. He thought they should seek the assistance of their Nonconforming brethren in this matter, as it was one which affected all Protestant communities. The lower classes and the middle were with

the Association. Mr. Edward Greene, M.P., who supported the motion, remarked that Ritualists were entitled to hold their own opinions, but it should be outside the Church of England. The motion was adopted, as was also another resolution, moved by Sir Thomas Chambers, M.P., recognizing with thankfulness the results of the efforts of the Association to obtain an authoritative decision upon controverted points of ritual observance, and urging the Council to continue with perseverance to maintain the Protestant integrity of the Church. They had been accused of wishing to promote controversy, but their answer was that they had only appealed to law to support that law of the Church which had been assailed. The clergy were not the whole Church, and it was, therefore, monstrous that one should take upon himself to conduct a service contrary not only to the feeling of the majority of the Church, but to the very law by which that Church was governed and maintained.

SPECIAL SERVICES IN THEATRES.

The Report of the sixteenth series of special services in theatres, halls, and mission-rooms, has been lately issued. During the past series the Committee are able to report that 289 services have been held, attended by about 252,000 persons, making in all, from the commencement of this effort, 3,104 services, attended by 3,371,600 persons. Through the liberality of the Committee of the Religious Tract Society, in making them most liberal grants of tracts, and also in allowing them to purchase at subscribers' prices, the Committee have likewise been enabled to distribute, in all, 2,992,000 handbills, containing, with a notice of the services, a brief statement of some leading Christian truth.

The Report contains interesting statements from the City missionary in charge of the various buildings, from which, however, we can only find space for one extract. The City missionary managing at the Pavilion Theatre, Whitechapel Road, writes: "In looking back upon the labours of the last year, in connection with the special religious services held in the Pavilion Theatre, Whitechapel, and calling to mind the very many wet Sundays we had during last winter, I feel truly thankful to God for the amount of success that has attended our labours. I maintain that of all the theatres and halls the Committee of these services have secured in the various parts of London, Whitechapel has the greatest claim upon their attention; for the thoroughfare of Whitechapel is the largest in London, and the people are the most peculiar of all that are to be found in this great and imperial city, for variety and disposition. Time and space will not permit me to give a full description of all the nationalities and different characters one meets with. I will only mention a few. First, we meet with the Jews, who, as every one knows, are a scattered nation, and come from all parts of the known world; secondly, the Germans, who come from the large and prosperous empire of Germany and Prussia; thirdly, the Austrians, including Hungarians and others from the adjoining provinces; fourthly, we have the Russians (including Poles and Circassians), French, Italians, Turks, Americans, and many others; and I am certain that not a single Sabbath has passed without our seeing some of the above-mentioned nationalities at the Pavilion Theatre, listening to the glad tidings of great joy proclaimed there by earnest and faithful men. The attendance during the twenty-six Sundays, including the nine afternoon services conducted by Ned Wright, amounted to nearly 30,000 people."

LONDON RAGGED SCHOOLS.

The *Ragged School Union Magazine* publishes the following interesting statistics: In their Sunday-schools there is a present average attendance of 25,709. The staff of teachers, too—though very far below the requirements—is equally large; for 1,900 volunteers, of whom 183 were formerly scholars, are found at work every Lord's-day. These teachers are connected by membership with every branch of the Church. In their Children's Church, sixty-four children's services are now held in ragged schools, with an aggregate of 5,176 little worshippers. Foremost amongst their agencies for adults is the ragged church. Of these there are fifty, with an average attendance of 5,339. Twenty-seven receive pecuniary and other aid from the "Ragged Church Union." The first of these services for the outcasts and the destitute was organized at Field Lane in 1852. The aggregate attendance since that time has nearly reached 400,000—a fact that will tell its importance better than words. Last year alone the attendance was 27,067, or an average of 520 each Lord's-day morning.

THE LATE BISHOP OF CALCUTTA.

We have referred, in an earlier page, to the unexpected decease of the Right Rev. Dr. Milman, Bishop of Calcutta. It may be here stated that he succeeded Dr. Cotton as Metropolitan of India in 1868, and left England for his post a fortnight after his consecration. He was then in his fifty-first year, and before his appointment was Vicar of Great Marlow. He had at that time no wide-spread reputation,

but was held in such high estimation by Bishop Wilberforce that the Bishop was wont to declare that Mr. Milman's was the most original mind in the diocese. His published works include a "Life of Tasso," the "Conquest of Pomerania," and "The Love of the Atonement." To high intellectual gifts Bishop Milman is said to have added great powers of endurance and physical strength. His life in India (says a writer in the *Guardian*) must have been a hard one, and "days and nights must have been spent, as will ever be the lot of a bishop to whom so vast a diocese is entrusted, in the vain endeavour to overtake work which not ten men could ever accomplish. The truth of this becomes evident if we consider what were the labours and journeyings immediately before the Bishop when death so suddenly came upon him. He had been to Peshawur, the extreme northern point of his diocese, some 1,500 miles from Calcutta, whither he was returning when illness seized him at Rawul Pindee. Had he lived, he had arranged to visit Burmah, some 700 miles from Calcutta, in the opposite direction, and while in that country to make a journey of some 250 miles up the river Sittong to Toungboo, where new missions among the Karens awaited his personal directions. He had further arranged, on the completion of the Burmah visitation, to consecrate Dr. Caldwell and Dr. Sargent in Calcutta Cathedral for the work of the missionary episcopate in Southern India, and on May 1 he had hoped to leave India for six months in order to consult with the authorities at home on the condition of the Indian Church, and especially on the increase of the episcopate." The Bishop's journey to Peshawur was an unusually trying one. The alternation of heat and cold and exposure to rain brought on an attack of bilious diarrhœa. He seemed at first to be getting better, but dangerous symptoms appeared, and he expired on the 15th ult.

THE LATE CANON CONWAY.

We regret to record the death of this most estimable and valuable clergyman. His piety and devotedness were of a most exemplary character. Combining, as he did, accurate scholarship with sound common sense and clear views of vital truth, he became most extensively useful. He took his degree at Cambridge University in 1836, his name appearing in the degree list of that year as tenth Wrangler in Mathematical Tripos. In 1840 he was ordained as curate to the Vicar of St. Nicholas, Rochester, and minister of St. John's, Chatham. There, as curate, he laboured most successfully for twelve years; and then, in 1852, upon the resignation of the vicar, he was appointed his successor. That living, a bare £150 per annum, he held for twelve more years; and then, in 1864, his past devoted services were brought by Lord Shaftesbury under the favourable notice of Lord Palmerston, at whose recommendation he was appointed by the Crown to the Canonry of Westminster and the Vicarage of St. Margaret in that city. His sermons, so chaste and elegant in their composition, and containing such constant reference to vital doctrines of the Gospel, were much appreciated by his hearers at Rochester, as well as by all those clergy and laity who heard him, whether statedly or only occasionally, at the Abbey or at St. Margaret's. In connection with the Church Missionary Society and similar institutions, his influence, both direct and indirect, operated, by God's blessing, most extensively for good.

THE LATE REV. JAMES SPENCE, D.D.

The Rev. Dr. Spence, formerly pastor of the Poultry Chapel, died, at the end of February last, at his residence, Upper Clapton, in his fifty-fifth year. In 1870 Dr. Spence was prostrated by heart disease and a stroke of paralysis, and from that time he has been unable to engage in public service. But, notwithstanding his great infirmity and great suffering, he has continued the editorship of the *Evangelical Magazine*, which he had undertaken before his illness. Dr. Spence was born at Huntly, Aberdeenshire, and prosecuted his studies for the ministry at Aberdeen University and Highbury College. In 1845 he became pastor of the Congregational Church in Oxford. In 1848 he removed to Preston, where he remained till 1854, when he became minister of the Poultry Chapel, in succession to the Rev. S. Bergne. In 1867 he accepted a call to succeed the Rev. John Davies at Old Gravel Pits, Hackney. Here the congregation so prospered that the church was encouraged to undertake the erection of a new, large, and costly building in Clapton Park. But before this building was ready for occupation Dr. Spence was stricken with disease. His last sermon was preached on the first Sunday in August, 1870. At different periods of his life his seizures of various kinds have been so many and so severe that friends could not but wonder at the energy with which he prosecuted his ministry. Dr. Spence leaves a widow and seven children.

Monthly Survey of Missions.

INDIA.

The *Bengal Magazine*, edited by a native Christian, recently gave a rather pungent reply to a criticism by a member of the Brahmo Somaj, to the effect that Christian missions in Bengal were a failure. The writer first corrects the Brahmo's statistics. There were in Bengal in 1871 45,978 native Christians, of whom 13,226 were communicants. These are the numerical result of about sixty years of labour. Indeed, most of the converts have been gathered during the last thirty or forty years. Then the writer turns to the statistics of the Brahmo Somaj, which since the days of its founder, Rajah Ram Mahan Raya, has also had an existence of about sixty years. The Somaj gives no statistics; but the Government census has enumerated the members of this society. Making liberal allowance for errors, it may be reckoned that there are 200 Brahmos in Bengal. If, then, the Christian missions of the last sixty years have been a failure, Brahmoism, numerically considered, is a failure 230 times over.

JAPAN.

In an earlier page of our present number will be found an interesting letter, giving some facts as to educational and general progress in Japan. We may here mention that the Rev. J. A. Shaw, of the Propagation Society, reports the baptism by him, on Christmas-day, of eight converts—Tobaiya, an elderly Japanese of the lower middle class, with his wife and child; Arimoto, a Japanese doctor, aged about fifty; a young man of twenty-eight; and three converts from an adjacent school, of whom Mr. Shaw says, "More gentle, amiable Christians it is impossible to imagine." The whole of the converts are stated to have undergone a fairly long probation, and are believed by Mr. Shaw to be firm and earnest Christians.

SOUTH AFRICA.

The Rev. A. J. Wookey, of Motito, Bechuana Country, South Africa, mentions some incidents of African travel. Among them appears the following, which occurred about thirty-five miles from Kuruman: "I had left the waggon-road and the waggon coming on behind, and was walking in the grass and bushes about half a mile from the road, when, much to my surprise, a large tiger jumped up in the grass at a distance of forty or fifty paces. He lay down again, watching me, with his long tail lashing his sides, and as if waiting to make a spring. I considered a moment what to do. To think of running away were worse than useless, and having only a fowling-piece, I was afraid to fire unless at a shorter distance, so as to be sure of killing him. I advanced slowly towards him, and he sprang up, and commenced to growl and tear up the ground with his fore-paws. He made one spring towards me, and stood, and I stood too, we looking at each other, for nearly a minute, when, much to my relief, he turned round and, with a growl, disappeared in the grass. I felt I had been providentially delivered from a great danger."

CENTRAL AFRICA.

Intelligence has been received from several members of the Scottish Livingstonia mission. In this expedition three or four different denominations are more or less combined. It has been mainly undertaken by the Free Church of Scotland; but there are also among its members Dr. Laws, medical missionary (United Presbyterian Church), and the Rev. Robert Henderson (Established Church of Scotland). Dr. Laws writes from Cape Maclear, Lake Nyassa or Livingstone, October 19, 1875, as follows:—

"Another stage of our journey has been reached, and for the time being I suppose I may say Livingstonia is begun, though at present a piece of canvas stretched between two trees, forming a sort of tent, is all that stands for the future city of that name. I do not say that it will be on this particular spot or on any within thirty miles of it; but till this rainy season is over this is fixed on as our place of abode. On Wednesday, the 6th of October, the Ilala was launched once more after her name had been well painted on her bows. 'God speed you!' said Mr. Young, and a hearty 'Amen' was echoed by the whole of us. On the morning of the 8th we were all on board and began our journey up the river.

"On our way we passed through some of the grandest scenery I ever beheld—hills towering, some of them, 2,000 or 3,000 feet above sea-level, while the river wound its way through a level plain, now quite dry, but in the rainy season covered with water. At some places we found villages of from twenty to 200 inhabitants; and again we might steam along for thirty or forty miles without seeing a human face. Along these untenanted plains game

is very abundant. A herd of thirty or forty bucks, the size of young calves, was by no means rare, and I have seen one herd numbering at least 500. When fired at they will sometimes stand and stare till two or three shots were sent among them, and then take to their heels fast enough. I saw three groups of elephants, four, six, and eight in number, while a little further on we passed an enormous 'rogue,' with tusks like a man's leg. On the 11th of October we steamed through Lake Pamolombi. Entering the Shiré again at the northern end of Lake Pamolombi, we passed three or four large villages, and then anchored for the day opposite the village of Mapunda, or Chimpunda, as the natives call him. He was very kind to Dr. Livingstone. The old chief appeared quite friendly, but could not be persuaded to come on board. He spread a mat for us to sit on, but our legs not being quite so flexible as theirs, we were supplied with greasy pillows as stools. We sat under the protecting eaves of his large house, surrounded by scores of his people, while a house in front of us was occupied by his wives, at least thirty or forty in number, who on their knees were looking across at the white strangers.

"We told Mapunda that we wished to settle on the lake, and asked him how far his territory extended. We found it goes all round Cape Maclear, right over to the western side, on which he has two villages. He gave us liberty to settle on his land, and sent Wakotani (his brother-in-law) and another man to help us in choosing a spot. Passing the northern end of the village, which may contain, say, 3,000 or 4,000 people, we saw two slaves standing with the yoke on their neck and their hands tied behind them. It was a sight which made my blood boil within me.

"On the morning of the 12th of October we steamed towards the lake. Soon its blue waters were in sight, and at 6.30 A.M., as the sun rose over the hills, we entered the lake, praying that our coming might herald the Sun of Righteousness, dispelling the darkness which for centuries has reigned over this dark continent. At worship that morning the 100th Psalm seemed to have a new beauty and depth of meaning in it as its notes floated over the blue waves.

"On the eastern coast of Cape Maclear we examined several little bays and apparent harbours, but none were quite satisfactory. Towards evening we rounded the Cape, a huge rocky hill, and anchored in a bay opposite the western of the two islands you see on the map. In the evening we had a walk ashore. There is a large plain some four miles long, and a valley running southwards between the hills, while we had a beautiful view of the lake. The next five days, after having got wood, we went round the western side of the lake as far as Benje Island, then across the lake, and reached the east coast at a more northerly point than had previously been seen by any white man, then down its eastern side, and across to Cape Maclear. When we reached a point on the east coast nearly opposite it, we passed the sites of three large villages, and another where the Arabs had at one time a settlement, and where Mr. Young saw several large sheds full of slaves when he was here last time. They and the inhabitants of the next village had been driven out by war.

"There are no natives close here, but soon we shall have as many as we like, as they will gather round. We are in a commanding position to begin, because, with our steamer at hand, we occupy the centre of a circle of some thirty or forty miles' radius, with six or eight large villages from which we can obtain supplies, and to which I hope we shall yet be able to communicate the blessings of the Gospel of Peace."

While the Free Church mission is thus founding Livingstonia, at the southern end of Lake Nyassa, and the Scottish Established Church are preparing for operations on its borders, Bishop Steere and the Universities mission are surveying the district at its northern end, in order to select the site of a station.

The Church Missionary Society is preparing to occupy Uganda and Karagué, on the Victoria N'yanza. Letters have been addressed to Mtesa and Rumanika, the respective kings of those places, requesting a favourable reception for the missionaries, three of whom are already—or will shortly be—on their way to the Victoria N'yanza. One of these gentlemen—Lieut. G. Shergold Smith—who was formerly in the Royal Navy, has been studying for the ministry. The others are engineers.

The London Missionary Society contemplate the establishment of a mission at Ujiji, on the shores of Lake Tanganyika. This place "is peculiarly connected with Livingstone," writes Dr. Mullens, "as he was in all his early experience connected with us. His head-quarters during all his last expeditions were at Ujiji. Here, in the hour of his wants and his distress, in God's loving providence, exactly at the right moment, he was found by Mr.

Stanley; here his work and life were once more made known to the world, which was watching intently for him. Most fitting will it be that the London Missionary Society shall occupy this place as a mission-station, and shall make it the centre of a growing system of Christian life and work and usefulness, which shall, for ages to come, be a blessing to the people whom he so dearly loved."

CANADA.

There are some things in M. Chiniquy's manner and methods which we do not specially admire (remarks the Toronto *Christian Guardian*); but we believe he is sincere. He is making a powerful impression on the minds of his French Canadian countrymen, and leading many of them to renounce the errors of Romanism. Last Thursday's *Witness* contains an address to Bishop Bourget, signed by nearly 400 converts, renouncing the Church of Rome. In a letter in the same issue, M. Chiniquy says: "Fifteen days ago five hundred of my dear countrymen sent to the Bishop of Montreal the solemn act of their abjuration of the errors of Popery. To-day nearly four hundred of them are making the angels of God sing the hymns of joy in heaven by abjuring the errors of Popery."

NEW GUINEA.

In a letter dated Cape York, January 7, the Rev. S. Macfarlane, of the London Missionary Society, gives a most interesting account of a voyage of exploration in the Ellengowan up the river Fly, and of the appearance of the native tribes along the banks. Many of them were hostile, and from this cause, as well as from the unhealthiness of the districts passed through, the expedition was one of considerable danger. The Europeans of the party suffered from dropsy, so that their "legs were like puddings." However, all returned safely, and the exploration afforded some valuable results. The furthest point reached up the river was about 150 or 160 miles from its mouth. Mr. Macfarlane's letter closes with the following remarks: "With reference to the numerous and populous villages in the Fly river, I see no way of conveying to them the blessings of the Gospel except through themselves. To get some of their young men, instruct them, and send them back as teachers, will doubtless take a long time, but it is the only method of reaching them."

MADAGASCAR.

Dr. Galt, medical missionary at Hangchow, in connection with the Church Missionary Society, writes: "The number of patients is as follows: Opium patients, 155; out-door patients, 4,000; in-door patients, 40. We continue to take in the opium patients in batches of from fifteen to twenty at a time, and they go through the usual routine and depart. An easy method of cure has not yet been devised, so they continue to be very miserable when they give up the drug. Sometimes it is several months before they feel right. The missionary department of the work is always kept in mind as much as possible. The Rev. G. E. Moule (our only clerical missionary here now) and the catechist come and address the out-patients alternately; often now, too, there is some one to talk to them while waiting. The pupil and I take the morning and evening worship in the hospital between us. Signs are not wanting that God is being pleased to use the hospital for bringing home the truth to some. One of the opium patients is a candidate for baptism."

LOYALTY ISLANDS.

Confirmatory reports have been received of the happy results which have followed the prompt and effective action taken by the French Government, at the instance of Her Majesty's Foreign Office, for the protection of the Protestant converts in the Loyalty Islands. The Rev. Samuel Ella, who till lately was labouring at Uvea, writes: "I am thankful to say that peace and religious toleration seem to be established in the Loyalties, and for many months we have been able to pursue our way unmolested and with much success. Religion is becoming more and more a thing of the heart, and not a mere empty profession; and the civilizing influences of the Gospel are more clearly apparent in the social habits and customs of the people. Even the Papists, awakening from old prejudices and superstitions, and the evil influences of the priests, are becoming more friendly. Before leaving, I had some pleasing evidences of this, and kindly expressions from them. The persecuting chief himself, in a meeting of his followers, charged himself and them with being 'the means of driving away, by *their* follies, the friend of their tribes.' He also brought me a parting gift." Mr. Ella is now engaged at Sydney in translating the New Testament into the Taian tongue. He writes: "It will be a proud achievement, as well as a delightful privilege, to have formed a written language from uncouth sounds (such as it was to me at first), and translated into that tongue this blessed portion of Holy Writ."

Evangelical Alliance.

PROCEEDINGS OF COUNCIL.

A meeting of Council was held on Wednesday, March 8; Lord Alfred S. Churchill in the chair. The Scriptures were read and prayer offered by the Rev. Robert Johnston.

VISIT TO THE CONTINENT.

The Secretary presented the following report of his recent visit to Austria, Germany, and Belgium:—

Agreeably to the instructions of the Council, and to the wish expressed by several foreign members of the Alliance, I recently visited some important cities on the Continent, and was everywhere welcomed by Christian friends interested in the progress and usefulness of Christian union. The observance of the January Week of Prayer, the unusually large attendance at its meetings on the Continent this year, the divine blessing signally bestowed on this hallowed communion among the children of God in all nations, made it desirable to draw, if possible, still closer the bonds of union among them, and by fraternal intercourse, as well as by correspondence and co-operation, promote the great objects sought to be attained by the Evangelical Alliance.

Vienna.

In this great capital of Austria it was my privilege to make the personal acquaintance of many Christian friends who are striving to spread the light of Evangelical truth where it is so greatly needed. Although considerable progress has been made by the Imperial Government in granting religious liberty to the people, it must be confessed that Austria in this respect is still far behind other European nations. The vigilance of the police is directed to all Protestant and Evangelical efforts, and caution has to be exercised, so as to avoid the imposition of fines and other penalties. In Austria the truth has still to be learned that perfect freedom of religious action diffuses knowledge, stimulates inquiry, serves the cause of truth, and promotes loyalty, contentment, and good-will—blessings that strengthen the hands of Governments and elevate the people in the estimation and respect of the civilized world. I had the pleasure of making the personal acquaintance of Mr. E. Millard, who for many years has been a member of the Alliance, and is also the valuable agent for the British and Foreign Bible Society. To his courteous attentions I was indebted for the privilege of making the acquaintance of the representatives of various Protestant societies and other Christian friends in Vienna. A meeting was held on Thursday evening, February 23, in the hall built for carrying on various Evangelistic services in the city. The invitation was by private cards, and only persons producing them were permitted to enter—a precaution necessary in order to keep within the requirements of the police. Over 100 persons were present, notwithstanding it was thus privately and suddenly convened. The meeting was presided over by Dr. Tardy, member of the Ecclesiastical Council of the Protestant Churches. The Scriptures were read and prayer offered by the Chairman, who gave a brief sketch of the Alliance, and in the name of the meeting warmly welcomed the Secretary. I gave an account of the recent progress of the Alliance, dwelling on its practical usefulness in various nations, and the duty and desirability of our Protestant brethren, abroad as well as at home, cultivating the spirit and principles of the Alliance, and thereby strengthening the great cause of Christian union, as a witness and a power throughout the world. Dr. A. Vogel, Professor of Theology in the University, followed with an address supporting the statements which had been made; and the meeting separated after singing a German hymn. During my stay in Vienna I had the pleasure of conferring with the British Chaplain, the Rev. Mr. Johnson; the Rev. Mr. Desterle, Methodist minister; Rev. Mr. Johnson, missionary to the Jews; Pastor Dubois, of the Swiss Church; and M. Priggen, the agent of the Monthly Tract Society, whose labours also extend to aiding the Christian work carried on in the hall, an account of which I propose giving elsewhere.

When it is known that there are only three Protestant National churches in Vienna, and that divine service is held but once in each church on the Lord's-day, and that in connection with these churches there are no Sunday-schools, it will be acknowledged how deep is the need for Christians in Great Britain and elsewhere to strengthen the hands and increase the number of those who are seeking wisely and faithfully to circulate the Holy Scriptures, and by other means make known the Gospel of the grace of God in Vienna and throughout Austria.

Berlin.

I arrived in this city on Saturday, February 26, and on the following morning attended the English Church in the Palace of Montbijou, where I heard an excellent Evangelical sermon preached by the Rev. Landon Maude, of Assington, Suffolk, who, on his way to Dresden, assisted the Chaplain on this occasion. My card, expressing thanks for so faithful a testimony to the pure and precious doctrines of the Gospel, was sent into the vestry, which led to my receiving a call at my hotel on the following day from this clergyman. I regret that being out at the time, and the additional circumstance of our both being about to leave Berlin, prevented that further acquaintance which I should have been glad to make. I bore private letters of introduction to the British Ambassador and to the German Minister for Foreign Affairs, which obtained for me courteous receptions from both those noblemen. On Monday, February 28, I was informed by M. de Bulow that their Majesties the Emperor and the Empress would give me private and separate audiences at the Palace on the following afternoon.

On Tuesday, February 29, punctually at 3.15, the Emperor graciously received me alone, and having shaken hands with me, assured me of the lively interest he continued to take in the objects and general work of the Evangelical Alliance, which he thought was a society raised up for great usefulness in strengthening the hands of Protestants in all countries. I had the pleasure of expressing the deep respect cherished by the Council of the British Organization for his Majesty, and their grateful appreciation of the sympathy and valuable aid rendered on various occasions by his Majesty to this Alliance. Alluding to the services also rendered by his illustrious brother, the late King of Prussia, and to the great Conference of Christians of all nations, held in Berlin in 1857 under the auspices and patronage of his late Majesty, I referred to the value of such periodical assemblies of Christians, meeting from different countries and different sections of the true Catholic Church, for no political or ecclesiastical purpose, but in the interests of peace and harmony, and of the great truths held in common by Evangelical Christians all over the world. The Emperor informed me that he had personally taken great interest at the time in that assembly of the Alliance in Berlin, and thought that it had been productive of much good. His Majesty added, that if it should be considered advisable to hold another and similar Conference from various countries in his capital, he would be glad again to welcome the Evangelical Alliance to Berlin, and would give to the object his warm support. The audience ended by his Majesty again cordially shaking hands with me as I expressed my sincere thanks for the gracious reception which had been accorded to me.

In the afternoon, at 3.30, I was ushered into her Majesty's drawing-room, where the Empress met me and accepted my respectful salutations. I expressed to her Majesty the gratification with which the Council of this Alliance had heard that her Majesty had shown her interest in the Annual Week of United and Universal Prayer, held at the beginning of the new year, by attending on two occasions the Alliance meetings in Berlin last January. The Empress replied, that it was a great privilege to meet her fellow-Christians for prayer, in sympathy with God's children in all lands, assembling for the same object and supplicating for the same blessings; that since the dreadful war, and the heavy sorrow that had fallen upon so many families, the value of united prayer had been more than ever felt. Her Majesty trusted that rich blessings would descend upon all countries in answer to so much supplication. The Empress assured me of the interest taken by herself and the Emperor in the good work undertaken by the Evangelical Alliance, whose transactions were read. The aid rendered to suffering and persecuted Christians was a proof how much such a society was needed to bind together in common action and mutual defence those who were separated by national boundaries, by language, or by ecclesiastical distinctions. Her Majesty was glad to hear that so many Christians of high position and great influence supported the Alliance, and hoped that its usefulness and progress would increase. In conclusion, her Majesty was pleased to express her readiness to receive any report of our proceedings from time to time that the Council may think sufficiently interesting to forward. Having thanked her Majesty for the honour conferred upon me by this interview, I withdrew.

After accepting the kind hospitality, that afternoon, of Count Egloffstein, President of the Berlin Branch of the Alliance, and also of the Countess, and after conferring with the Committee specially convened for the purpose, I returned to my hotel, where I found a note from his Highness the Prince Bismarck, communicating his readiness to receive me that evening at his residence.

Driving without delay to the address, I was introduced into the library of the Prince, who very cordially received me, and, sitting with me at his writing-table, commenced an animated conversation, which lasted for nearly one hour. The Prince is a statesman who impresses you at once by his intelligence, his grasp of knowledge, and his resolute will, based upon enlightened and strong convictions, which he uses to carry out the governing aim of his life. He also gave me the impression of having an inner life of spiritual religion which dominates the man and governs the statesman up to the point where national interests and political necessity require a policy of expediency rather than one of private feeling or personal choice. His Highness, in the course of his remarks, took a survey of recent events in various European countries, commenting on the dangers to progress, intelligence, and national prosperity arising out of ecclesiastical interference with the consciences and conduct of citizens, and expressed the hope that Protestant countries would see the increasing need of strengthening their bond of union for the defence of those great principles of civil and religious liberty which were at the root of national greatness. His Highness paid a tribute to the value of the Evangelical Alliance as a common platform for Christian intercourse and combined action, and hoped its career would be increasingly useful and prosperous. The Prince referred to the following incident in his past life. Remarking on my name, he said forty years ago he was resident for some two years or so in the town of Aix-la-Chapelle, when he made the acquaintance of an English clergyman officiating there at the time, of the name of Davis. A friendship sprang up between them, which continued until the Prince's departure. The good clergyman had doubtless ended his labours and gone to his rest, but there were probably members of his family living about whose position and welfare his Highness would be glad to learn. I promised the Prince that on my return to England I would make inquiry and use my best efforts to obtain some tidings of the family in whom he still felt an interest. The Prince thanked me, and heartily accepted my offer of service in this matter. I left the German Chancellor's library highly gratified with the interview and the cordial and courteous reception I had met with.

Elberfeld and Barmen.

Accepting an earnest invitation from Christian friends in Elberfeld and Barmen to visit them, I proceeded on Wednesday evening by the mail train to the former place, a considerable manufacturing town in the Wüpperthal, the mountain stream of the Wüpper separating it from the adjoining town of Barmen. The population of both places is large and flourishing, and, in addition to the commercial prosperity which it enjoys, it has religious privileges which distinguish it above most German towns. The Lutheran ministry is eminently Evangelical, and the spiritual life and activity of the people correspond with their Gospel advantages. The Week of Universal Prayer last January was observed more largely, and with evidences more abundant of the divine blessing, than in any previous year. Meetings were held daily, with an average attendance of more than 1,000 persons. I had the privilege of making the acquaintance of most of the pastors and others actively engaged in Christian work, and, at their request, addressed a large meeting which assembled on the evening of Friday, March 3. Only a brief announcement could be made in the morning's journal, but notwithstanding, about 500 persons were brought together, who listened evidently with deep interest to the address. A warm response was given, and, before the meeting separated, it was resolved to obtain the consent of the leading Christian friends in both towns to form a branch of the Evangelical Alliance and aid its general objects.

During my brief stay I was requested by a Christian gentleman in charge of the English Church at Elberfeld to remain over the Sunday, and to officiate in the Episcopal place of worship. The request, I was assured, had the concurrence of the respected clergyman, at present away on account of ill-health. Not having received Episcopal ordination, I declined to accept the invitation, although deeply sensible of the kindness with which it had been made. Since my return the invitation has been renewed, and I deem it to be both prudent and due to our friends in Elberfeld, before returning a hearty affirmative, to learn if such ministration on my part would have the countenance of those whom it would be right to consult on this matter. Such ministration, if thought lawful or expedient, might establish a precedent, to be followed by clergymen and ministers in other Continental towns, possibly to the edification of the congregations, composed often of a large proportion of members of other than Episcopal communions. As an expression of fraternal respect and Christian unity, and as a testimony to the great fundamental doctrines held in common by Protestant Christians, such an interchange of ministerial office

abroad, where statute or canon laws do not interfere as in this land, would be most valuable in the interests of the Gospel Christ's ministers preach, and of Christian charity, which so powerfully commends it.

Belgium.

At Brussels I had the pleasure of meeting and conferring with the President and Secretary, as well as other members of that branch of the Alliance, on whom I endeavoured to urge the great importance of extending the society both in the capital and province of Belgium.

This visit has shown very forcibly the importance of personal communication, as far as possible, with the representatives of foreign branches of the society, in order to strengthen mutual interest in the Alliance, and also to supply additional motives for combined co-operation in carrying out a common purpose—the manifestation of the unity of the Christian Church, and the extension of the Redeemer's kingdom.

NEW MEMBERS.

The following persons were unanimously admitted to membership :—

John Stuart, Esq., Glasgow.
Thomas Hartford, Esq., Abbeyleix.
John R. Fowler, Esq., Bray.
Sir Edward Hutchinson, Bart., Bray.
Dr. Darley, Coolock, near Dublin.
John R. Knight, Esq., Kingstown, near Dublin.

NEW MEMBERS OF COUNCIL.

The Rev. R. D. Wilson and W. B. Maingay, Esq., were unanimously appointed members of the Council.

IRISH ORGANIZATION OF THE ALLIANCE.

The Secretary reported that a meeting was about to be held in Dublin of representatives of the various branches of the Alliance throughout Ireland, with a view to the formation of an Irish Organization of this Alliance. The Secretary was instructed to attend that meeting and to assist our friends in Ireland, with the special object of maintaining unimpaired the fraternal relations with the British and Foreign Branches of the Alliance.

PERSECUTION OF CHRISTIAN CONVERTS FROM JUDAISM.

The Secretary reported that, whilst in Austria, a case of alleged persecution by a Jewish family of a Christian convert was brought before him for the consideration of this Council. As there was reason to believe in the sincerity of the convert, and as it appeared that false charges were being brought against him by members of his own family to bring him under the penalty of the law, which had so far succeeded as to cause his arrest and imprisonment, Mr. Davis, taking the opportunity of his visit to Elberfeld, had consulted with Dr. Fabrie, Pastor Bonnet, and others on the subject; and, acting on their advice, had written to a gentleman residing in the Austrian town where the convert is now in prison, requesting him to inquire fully into this case, and should the result be satisfactory, and it be thought desirable to engage the services of a suitable advocate at the trial, that a sum not exceeding ten pounds should be placed at his disposal to defray necessary expenses.

RELIGIOUS INTOLERANCE AT WERMELSKIRCHEN.

The Secretary also reported that during his visit to Barmen he had seen Pastor Haupt, the Baptist minister, whose case was considered at the last meeting of this Council. Mr. Davis was gratified to learn that, on appeal before the Court at Cologne, the Judge, having heard from Mr. Haupt his statement and defence, reversed the decision of the previous Court, and declared the law on which the prosecution relied inapplicable to the religious meetings held by Mr. Haupt. The case was dismissed with costs. The procurator—a friend, it is stated, of the burgomaster who instigated the proceedings—has given notice of his dissatisfaction with the decision, and that he will carry it to the Court of Appeal in Cologne, or to the Supreme Court in Berlin. Mr. Haupt will again defend his case, which has been laid before the Berlin Committee of the Alliance for their attention and, if need be, their aid.

Mr. Davis bore testimony to the fidelity and Christian usefulness of Mr. Haupt, who for the last ten years has been labouring, with much acceptance to the people and with many tokens of the Divine blessing, both in Barmen and the outlying districts. His church in Barmen has a congregation of about 300 persons, and, in addition, he preaches in twelve different small towns and villages, where his meetings for the most part are largely attended. In one town of Essen, it was stated that within the last four months some 150 persons have been converted; scarcely a Sunday passing without evidences appearing of the power of the grace of God in the hearts of the people.

FINANCE.

The Finance Committee reported that the cash statement had been laid before them for the eight months of the financial year, showing that the receipts amounted to £1,535 2s. 5d.;

payments, £1,239 11s. 8d.; balance of assets in favour of the Alliance, £172 18s. 4d.

ANNUAL MEETING IN MAY.

The subject of holding a social meeting of the members of the Alliance, and others favourable to its objects, in May next, was considered, when it was resolved that such meeting should be held in the third week of that month. Colonel the Hon. Strange Jocelyn was requested to ascertain if the Committee of the National Club would kindly grant the use of their rooms for the purpose.

SPAIN.

The attention of this Council was drawn to the condition of Spain as regards the religious liberty of the people, and it was suggested that opportunity should be taken of the present juncture of affairs to memorialize the Spanish Government, asking that in the new Constitution a clause, to be accepted by King Alfonso and afterwards ratified by the new Cortes, may be inserted, securing religious liberty to all classes of his Majesty's subjects.

CONSTANTINOPLE.

A letter was read from Constantinople, calling attention to the following circumstances and asking the opinion of this Council as to what action could be taken on the subject. A Mussulman having learnt in Constantinople the truths of Christianity, on his return to his native place, a town in the north of Marash, was arrested and sent to Aleppo for professing his change of views. Having by some means obtained his liberty, he returned to Marash, where he communicated his new opinions to his family. A son of his, about sixteen years of age, began to attend Protestant worship; the father tried to prevent him, but the lad persevered. On this, his father, putting into his hands a few liras for travelling expenses, said to him, "My boy, you cannot be a Christian here; go among Protestants, and let them send you to some other place." The lad has applied to Christians in Constantinople, who have taken the matter into consideration. With the case of Mustapha before them, they fear he will also be persecuted, and are at a loss to know what steps to take for his protection.

This Council, having considered the subject, instructed the Secretary to acknowledge the letter, and to remit the case to the Committee of the Alliance in Constantinople for their opinion, and for such action by them as in their own judgment would be advisable.

NEXT ANNUAL CONFERENCE OF THE BRITISH ORGANIZATION.

The following address has been received from the Southport Branch of the Evangelical Alliance:—

"Southport, March 8, 1876.

"*To the Executive Council of the Evangelical Alliance.*

"Dear Christian Brethren,—We are desired by the Southport Branch of the Evangelical Alliance to forward to you a request that the annual meeting of the Alliance be held in Southport.

"We believe that the visit of ministers and delegates would prove a blessing to this part of the kingdom, and would tend to advance the objects which the Alliance has in view.

"We can assure you that if the request be complied with, the friends who may come will receive a most cordial welcome from all classes of the community, and that every arrangement will be made that will conduce to their comfort and pleasure.

"In order to strengthen this request, we may add that this memorial represents the feeling of the ministers and congregations of every Evangelical community in the town.

"Benjamin S. Clarke, D.D., Vicar of Christ Church, Stockport, Proctor in Convocation, President of Southport Branch; John Goodman, M.D., and William Dodd, Treasurers; John Chater, West-end Congregational Church, and J. Lawrence Rentoul, St. George's Presbyterian Church, Secretaries; Francis Cooper, M.A., Vicar of St. Peter's, Birkdale, Corresponding Secretary.

SOUTH LONDON SUB-DIVISION OF THE ALLIANCE.

The monthly meeting of the Committee and friends of the South London Sub-division of the Evangelical Alliance was held at Raleigh Hall, Brixton, the residence of Alexander M'Arthur, Esq., M.P., on Friday evening, March 10. The attendance on this occasion of clergymen and other ministers, together with the members and friends of the Alliance in that district, was very large. After tea and coffee had been served, the company assembled in the Drawing-room, under the presidency of Mr. M'Arthur. The meeting having been opened by a devotional service, in which the Scriptures were read and prayer offered by several persons present, Mr. M'Arthur cordially welcomed the Christian friends present, and called upon the Rev. James Long, formerly missionary of the Church Missionary Society

in Calcutta, to address the meeting. Mr. Long, in his address, which was listened to with much interest, spoke on the subject of the Bonn Conference and the present position of Turkey. He regretted very much that more sympathy was not extended in England to the Old Catholics of Bonn, who were striving to throw off the chains of Rome; and we expected too much in hoping that persons in their position could come to the full blaze of truth at once. They were making progress, however—slow, but sure. He referred to the interest with which he attended a Sunday service conducted by the Old Catholics at Bonn, in German, and a sound sermon by Bishop Reinkens. These Old Catholics were the worthy descendants of the Port Royalists of France; and in listening to that eloquent old man, Döllinger, pouring out his eloquent strains against the Papal despotism and errors, he felt the days of Luther seemed to be recalled; for Luther did not agree with the other Reformers on the question of the sacraments, altar, etc. We must take a leaf out of the book of that large-hearted Catholic man, John Wesley, who published the writings of Thomas A'Kempis, Memoirs of De Reutz, etc., and who, were he alive now, would doubtless rejoice in the Old Catholic movement. Mr. Long then referred to the importance, in relation to the welfare of India, of England's not interfering should Turkey lapse to the hands of Russia; thereby the moral and material advancement of Asia Minor would make progress. The Turks must go, and Russia is the only country capable of managing Turkey, as Austria is too divided to play that *rôle*. The interests of England in India imperatively demanded an understanding with Russia on the basis of England's non-interference with Russia in the affairs of Turkey. Both countries could injure each other very much, but both had common ground in their advocacy of an open Bible, opposition to Moslem rule, and the elevation of the peasantry. The cause of missions was deeply interested in this question. In India we had 40,000,000 Mussulmans, and hosts of others, in deadly enmity towards English civilization and religion, and any hostility between England and Russia would be lighting up the mine. Nothing could save the dead carcase of Turkey, and we were not to endanger the living India in order to galvanize a corpse.

The Rev. James Davis, Secretary of the Parent Society, who had recently returned from a visit to Austria and Germany, gave an interesting account of his meetings held in different places, as well as of his reception in Berlin by their Majesties the Emperor and Empress of Germany, and by the Imperial Chancellor, Prince Bismarck. After a discussion on the various topics introduced by the speakers, William Payne, Esq., Honorary Secretary of the South London Branch of the Alliance, read the minutes of the previous meeting.

New members were proposed, after which the meeting was closed by singing the Doxology, and the assembly adjourned to the dining-room for refreshments, when a resolution of thanks was unanimously passed to Mr. and Mrs. M'Arthur for their kind hospitality.

These meetings render a valuable service to the objects of the Evangelical Alliance, by affording opportunities for social intercourse among Christians of different denominations, and supplying information relative to the state and progress of the Redeemer's kingdom in various countries.

CHRISTIAN UNION IN LINCOLN.

We gladly comply with the request to publish the following letter addressed by the Nonconformist ministers of Lincoln to the clergy of the Episcopal churches in that city, with reference to mission services about to be held there, and the reply of the clergy. As an expression of mutual amity and sympathy with Christian efforts undertaken by another section of the Christian Church, the address is highly creditable, and a gratifying indication of the Christian charity and goodwill prevailing in the several churches of that city. The letter of the Nonconformists reads:—

"*To the Clergy of the City of Lincoln.*

"Rev. and Dear Sirs,—We, the undersigned, being members of the Lincoln Nonconformist Ministers' Meeting, beg to tender to you an expression of our great interest in the mission which you are about to hold in this city. In common with you, we mourn over the continued indifference of great numbers of our fellow-citizens towards the truths of our holy religion, and we gladly welcome any means by which the attention of the people can be drawn to the urgency of the claims of the Gospel upon their hearts; we are glad to believe that your great object is to secure the conversion of souls to God, and the quickening of the spiritual life in those who profess to be Christians. We earnestly wish you all success in this effort, and throughout the mission we shall commend you and your fellow-labourers to the help and blessing of the great Head of the Church Universal. What-

ever conscientious differences there may be between you and ourselves, we are yet glad, as brethren in the sacred ministry of Christ, to take this opportunity of expressing our deep sympathy with you in the important work which you are about to undertake; and praying you to accept this token of our Christian regard, we remain, rev. and dear Sirs, yours faithfully,

"E. Metcalf, Congregational Church, High Street; W. F. Clarkson, Congregational Church, Newland; Amos B. Matthews, Free Methodist Church; Henry M. Booth, Free Methodist Church; William Sharman, Primitive Methodist Church; Thomas Granger, Primitive Methodist Church; Benj. J. Baxter, Primitive Methodist Church; E. Compton, Baptist Church, St. Benedict's; Charles Stovell, Baptist Church, Mint Lane."

We understand that the only reason why the ministers of the Wesleyan denomination have not signed the above letter is that they are not members of the "Nonconformist Ministers' Meeting," but that their sympathy with, and prayers for, the mission of ministers of these denominations have been privately but authoritatively communicated to the Mission Committee through the Vicar of St. Swithin's.

The reply of the clergy to this letter is as follows:—

"Old Palace, Feb. 15, 1876.

"*To the Members of the Nonconformist Ministers' Meeting.*

"Rev. and Dear Sirs,—At a time like the present, when, after much prayer and deliberation, we have deemed it our duty to enter upon a special mission in the parishes of this city, it is of great importance that all in Lincoln who really love the Lord should be seen to stand on one and the same side against impiety and unbelief. That you who have with sincere purpose dedicated yourselves to the leading of souls to Christ should express deep sympathy with us, is a matter of great and unfeigned satisfaction. We rejoice to think that you, through your prayers, will be working together with us in the effort which we are about to make to awaken, revive, and deepen spiritual life among our fellow-citizens. We therefore heartily thank you for your kind letter, and we earnestly pray that our Lord, who is thus drawing us nearer to each other, will draw us all evermore nearer to himself.—We are, rev. and dear Sirs, yours faithfully in Christ,

"T. S. Nelson, Canon of Lincoln, Rector of St. Peter-at-Arches, Rural Dean, Chairman of the Mission Committee; Edmund Venables, Precentor; Edward W. Benson, Chancellor; Henry Mackenzie (Bishop Suffragan), Sub-dean; J. H. Crowfoot, Vice-Chancellor; J. M. Barrett, Canon of Lincoln, Vicar of St. Peter-in-Eastgate; F. B. Blenkin, Vicar of St. John and St. Nicholas; R. S. Burrow, Curate of St. Paul's; John Fowler, Warden of St. Anne's Bedehouses; John Foy, Vicar of St. Martin's; G. T. Harvey, Vicar of St. Mary-le-Wigford; W. J. Hathway, Vicar of St. Botolph's; G. B. Jameson, Vicar of St. Michael's; Rt. Kyle, Assistant Curate of St. Swithin's; Thos. Luffman, Vicar of St. Peter-at-Gowts; James Mansell, Vicar of St. Mark's; G. H. Pratt, Vicar of St. Swithin's; N. H. Sumner, Rector of St. Paul's; Edgar Wharton, Curate of St. Mary-le-Wigford."

THE ALLIANCE IN THE UNITED STATES OF AMERICA.

The Eighth Annual Report of the Evangelical Alliance for the United States of America has just been printed and forwarded. It opens with the statement that during the past year the good influences of the General Conference in New York have continued to be felt, in a deeper sense of the substantial unity of all believers, and in an increased disposition to manifest this unity in all appropriate ways. Prejudices have been giving way, asperities have been softened, the distinctive and separating doctrines and forms of the various branches of the Church have been slowly but steadily taking more and more the place of due subordination to those higher vital truths which are held alike by all who hold to Christ the Head, and Christians of different names have been showing, in an increasing measure, a willingness to co-operate in the various spheres of Christian work in which combination of effort is desirable. We are glad to recognize it as a token of the Master's approval of this disposition, that quickening influences of the Holy Spirit are descending in many places, and that to an unusual extent the public mind is opened to the claims of the Gospel.

BRANCHES.

While some of the Branch Alliances formed at the time of the General Conference have suspended operations, others are in vigorous

life, and form an important bond of union between Christians of different denominations in their several communities.

THE BIENNIAL CONFERENCE.

The first Biennial Conference, in accordance with the plan determined on at the reorganization of the Alliance two years ago, was held at Pittsburgh, October 26th to 29th. The sessions were held in the First Presbyterian Church, and large and sometimes crowded audiences attended all the meetings. In the unavoidable absence of the Hon. William E. Dodge, the chair was taken by the Hon. F. R. Brunot, of Pittsburgh, one of the Vice-Presidents. Mr. Brunot, in his opening address, defined the spirit and aims both of the Alliance and of this Conference, in the following words: "Our Alliance, then, is not a new church or sect, not a tribunal for the judgment of churches, not a field for the discussion of differing dogmas; nor does it constitute, or propose to constitute, an amalgamation of churches. It is in this direction only a cementation of Christians, for Christ's sake, to honour Him and labour to promote His glory. The very existence of such an organization, if content merely to exist and meet in Christian fellowship, would have its value. But that such a body, comprising, as it does, in its membership the ablest and purest minds in the highest pursuits of life, in all parts of the world, and capable, as it is, of exerting the most commanding influence, should be content with a merely passive existence, is impossible. Already in various parts of the world, in Spain and Italy, in Russia, Japan, and Turkey, its power has been exerted in behalf of the God-given rights of conscience. And this is one of the functions of the Alliance, to interpose its protesting and protecting voice whenever and wherever the cause of religious liberty may be advanced, or shielded from the oppressions of either State or Church. Whilst the American Alliance stands eminent among the branches of the world's Alliance in promoting measures of general interest, it seems to me to have a mission special to itself, and prominently above all the others. The Protestant Christians of the United States have a charge to keep, such as no people were ever entrusted with before. When I contemplate the growing perils which threaten, it seems to me that God has given the thought of this Alliance in order that we may be strong and ready to keep that charge. The Alliance stands high above the domain of politics, and infinitely above the field of merely party politics. Nevertheless, its constituent elements are Christian citizens, whose forefathers, under God's grace, left for our enjoyment the blessings of religious and civil liberty." On each of the succeeding three days, three sessions were held, and the programme was carried out as arranged. The several topics were thrown open to general discussion, which, in some instances, was prolonged with much interest and ability. The widely diversified views occasionally exhibited were presented with unfailing courtesy, and served to illustrate that fundamental principle of the Alliance—*in non-essentials, liberty.*

During the sessions the following telegram of Christian salutation was received and answered: "The Sunday-school and Christian workers of the Evangelical Lutheran Church, in convention assembled, send cordial greeting to the workers assembled in Pittsburgh,—one Lord, one faith, one baptism, one God and Father of all. We pray and work with you. Thy kingdom come."

The following resolution was unanimously adopted: "That in the opinion of this body these Biennial Conferences should be continued, and to this end the establishment of branch Alliances is recommended."

An invitation was presented to the Alliance to hold its next Biennial Conference in the city of Detroit.

The closing session of the Conference was held on the evening of the fourth day. Dr. Washburn spoke briefly on the nature of the Alliance, and the value of such conferences. The Rev. Dr. E. P. Rogers, by appointment, made the farewell address on behalf of the Alliance, in which he said: "Mr. Chairman and Brethren of the Alliance,—We have come to our noblest baptism to-night in our church consecration to Catholicity. We believe in the Holy Catholic Church, and we esteem it to be the rarest and crowning privilege of our church life, now approaching its centennial, that we have been permitted, within the embrace of these walls, to hold this meeting of men who earnestly and faithfully labour to make apparent the unity of Christ's Church, and present to the world the forces of Protestantism, not as a disjointed body, but in a true and vivid unity. We thank you that you came to us for that purpose. We are glad you have been in our city, but we are gladder still it has been for such an object. . . . . In this platform it is conceded that we need not disturb denominations, and I do not want to disturb them, but only to bring them to a realization of the broader platform upon which we all stand. We wish to deepen the feeling of union, and to have every Christian feel in his heart that he is not insulated from the world

by what is denominational, but by what is Christian. When we become conscious of the absolute and true unity of the Church, as declared in this platform, with what liberty we shall move from pillar to post, anywhere upon its surface! For that day I long and pray, and I believe that I see in the Evangelical Alliance, in its simple measures, in its large enough integument, in its perfect flexibility and admirable adaptation to discussion, I believe that I see the harbinger and prophecy of that day. God speed it in His own good time!"

The first half-hour of each morning session was spent in devotional exercises, and prayer and praise were happily interspersed among the discussions, under the direction of the excellent Chairman. The kindest courtesy was shown in the entertainment of the delegates by families of Pittsburgh, and on one evening a social entertainment was given by a number of the ladies of different churches. About one hundred and sixty delegates, invited guests and ministers of various denominations, were in attendance during the sessions.

The Report concludes, after giving in detail an account of the various operations of the Alliance during the year: The year upon which we enter, with its centennial commemorations, while it awakens gratitude in view of the marked progress of those principles of religious liberty and Christian brotherhood which the Alliance represents, brings new opportunity and obligation to labour and pray for their wider diffusion.

WEEK OF UNIVERSAL PRAYER IN PERSIA.

The Week of Prayer this year in Oroomiah has been observed with more than usual interest and earnest expectation of the blessing from heaven. Nor has the expectation been a vain one. In many churches there are signs of a greatly revived spirit of piety and consecration. In fact, for years the general condition of the churches has not been so full of promise as at the present time. The young men in the Seminary seem to be receiving a special baptism of the Holy Spirit. In the village of Seir, so long the residence of Dr. Perkins, Mr. Cochran, and others who have gone to their rest, a revival occurred during the January Week of Prayer, and seventeen persons are hopefully converted.

In the city of Oroomiah the daily services were attended by considerable numbers of Mussulmans. The spirit of inquiry among the latter class widens and deepens. A plain, uneducated Nestorian brother, who has felt himself called to go about preaching the Gospel, without appointment or salary from the mission, finds a surprising willingness to hear his readings and simple exposition of Holy Scripture among all classes—Moslems and Christians—in the houses, by the wayside in mosques, and in churches.

SUBSCRIPTIONS RECEIVED SINCE FEBRUARY 16, 1876.

	£	s.	d.
Mrs. MacInnes	1	1	0
Miss Appleton	1	1	0
Helensburgh Collection, per Rev. T. Wright	2	1	6
Rev. W. Urie	0	5	0
Nottingham Branch, per W. Vickers, Esq.	20	0	0
F. E. Greaves, Esq.	1	1	0
Lady Valiant	2	0	0
W. A. Sandilan, Esq.	0	10	0
Rev. T. Standford	0	5	0
Rev. A. H. M'Ther	0	1	6
Mrs. Callender	1	1	0
T. Woolley, Esq.	0	1	6
Mrs. Sim	1	0	0
The Countess of Aberdeen, per Messrs. Coutts	2	0	0
Mrs. Tinne	1	1	0
W. Whytehead, Esq.	1	0	0
T. Hartford, Esq.	0	10	0
Rev. R. A. McFarlane	0	10	0
Miss Bull	0	5	0
Miss Hodgkin	0	5	0
Lockhart Gordon, Esq.	0	10	0
Rev. W. S. Ward (2 years)	1	0	0
Rev. Canon Battersby	1	0	0
Mrs. Forbes	1	0	0
T. Wigfield, Esq., jun.	0	10	6
General Clarke	1	1	0
W. A. Wace, Esq.	0	10	0
G. Hunter, Esq.	1	0	0
Mr. and Mrs. Haines	0	5	0
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Wilson Waterfall, Esq.	1	0	0
J. N. Archer, Esq.	0	10	6
London Ladies' Committee, per Mrs. Gritton	3	2	0
Ditto	13	4	0
T. Owens, Esq.	1	0	0
J. P. Fitzgerald, Esq.	1	0	0
Rev. W. H. Sargent	0	10	0
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John Goodman, Esq., M.D.	1	1	0
W. Ferguson, Esq.	1	1	0
Robert Maddock, Esq.	1	0	0
J. R. Vaisey, Esq.	1	1	0
Rev. George Robbins	0	10	6
Arthur Ellis, Esq., R.N.	0	10	0
Rev. W. Brailsford	0	10	6
Rev. A. G. Burnett	1	0	0
Rev. W. H. Brigg	0	10	6
Frank Spence, Esq.	0	10	6
William Roberts, Esq.	1	1	0
J. F. Fortescue, Esq.	1	1	0
Ditto (don.)	2	2	0
The Hon. Mrs. Hume Blake, Toronto	1	0	0
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T. H. Hodgson, Esq.	2	2	0
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J. O. Chadwick, Esq.	1	1	0
T. H. Smithes, Esq.	0	10	6
Rev. Dr. Angus	0	1	6
The Hon. W. Ashley	1	1	0
The Earl of Chichester	1	0	0
Joseph Peters, Esq.	2	2	0
J. W. Jameson, Esq.	1	0	0
WEEK OF PRAYER.			
Collection at Atherstone, per W. Shenvyn, Esq.	1	0	0
Collection at Athens, per And. Constantinides, Esq.	1	10	2

JAMES DAVIS, Secretary.

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